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     TESÂTS FURLANS, LATINS E NORDITALICS DAL X AL XVII SECUL
     TEXTS IN FRIULIAN, LATIN & NORTH-ITALIAN FROM THE 10th–17th CENTURIES

     Focus: Agriculture, Seasons, Plant Cultivation, Herbal Medicine,
     Beauty & Skin Care, Bathing, Measurements, Moon Phases,
     Food Preparation, Balms, Root Systems, Treatment of Illnesses

     Compiled from books, manuscripts, and historical sources.
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TESÂTS FURLANS, LATINS E NORDITALICS
DAL X AL XVII SECUL
Agricolture · Stagjons · Plantis · Medisine · Belece · Misuris · Lune · Culinarie · Bams

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EDITORIAL CONVENTIONS

This revision uses a stricter scholarly apparatus built around three recurring labels:

Label	Meaning

Verified	Directly checked against a witness in the user's PDF corpus or another explicitly identified source witness cited in the note.
Verified text	Transcription directly checked against a witness; accompanying glossary restricted to securely resolved items only.
Paraphrased	Based on a real textual tradition, but modernized, compressed, or normalized rather than reproduced diplomatically.
Reconstructed	Editorially composed from genre conventions, secondary scholarship, or analogues; not yet tied to a checked witness.

Longer interpretive notes are also being normalized to a fixed commentary template:

Field	Meaning
Commentary status	Nature of the note: philological, historical, historical-medical, historical-linguistic, interpretive.
Commentary basis	What the note relies on: lexical evidence, source tradition, OCR collation, scholarly context, etc.
Commentary note	The actual explanatory comment.

For excerpt source notes, the **Siglum** field now resolves mechanically to a bibliography anchor in §18; the crosswalk is given in the register below.

Main sigla used in this edition:

Siglum	Witness / Source	Bibliography anchor
RSS1491	*Regimen Sanitatis Salernitanum* in *b21969012.pdf*	[bib-rss1491](#bib-rss1491)
CONF-FR	*Confessionale Antico Friulano* (normalized witness in this compilation)	[bib-conf-fr](#bib-conf-fr)
CSD1270	Codice di San Daniele / early Friulian devotional witness	[bib-csd1270](#bib-csd1270)
HCC1903	Hildegard, *Causae et Curae* in *bub_gb_hExUwWa8tNoC.pdf*	[bib-hcc1903](#bib-hcc1903)
AN1471	*Antidotarium Nicolai* (Venice: Nicolas Jenson, 1471) in *osl_antidotarium_WZ230N6397a1471 (1).pdf*	[bib-an1471](#bib-an1471)
COL1785	Ermes di Colloredo, 1785 Udine edition in *Poesie_in_lingua_Friulana_ora_per_la_pri.pdf*	[bib-col1785](#bib-col1785)
CHOUL1832	Ludwig Choulant, *Macer Floridus: De Viribus Herbarum*	[bib-choul1832](#bib-choul1832)
RCC1471	*Ruralia commoda* (1471) in *Ruralia_commoda_1471.pdf*	[bib-rcc1471](#bib-rcc1471)
RCC1483	*Ruralia commoda* (1483) in *Ruralia_commoda_1483.pdf*	[bib-rcc1483](#bib-rcc1483)
OST1903	V. Ostermann, *La vita in Friuli* (1894; Google Books scan 1903) in *lavitainfriuliu00ostegoog.pdf*	[bib-ost1903](#bib-ost1903)
COS1912	Giovanni Cosattini, *Medicina popolare friulana*	[bib-cos1912](#bib-cos1912)
CIC1982	Andreina Nicoloso Ciceri, *Tradizioni popolari friulane*	[bib-cic1982](#bib-cic1982)

GREEN2001	Monica H. Green, *The Trotula*	[bib-green2001](#bib-green2001)
LEMAY1992	Helen Rodnite Lemay, *Women's Secrets*	[bib-lemay1992](#bib-lemay1992)
GINZ1966	Carlo Ginzburg, *I benandanti*	[bib-ginz1966](#bib-ginz1966)
BIB-ED	Editorial modern Friulian biblical rendering	[bib-ed](#bib-ed)

Section Verification Register

Section	Siglum / basis	Status	Reference basis
§1	Editorial introduction	Paraphrased	Modern scholarly framing
§2	Medieval Friulian witnesses + modern normalization	Paraphrased / Reconstructed	Earliest Friulian material, normalized
§3	RSS1491	Mixed, mostly Verified	PDF-checked with explicit warnings where needed
§4	Tacuinum tradition, no checked witness in local corpus	Reconstructed	Entry schema authentic; wording unverified
§5	Macer tradition + scholarship	Mixed Paraphrased / Reconstructed	No checked witness in local corpus
§6	RCC1471 / RCC1483 + secondary summaries	Paraphrased	OCR pilot run, but no stable diplomatic witness recovered
§7	Pseudo-Apuleius tradition	Paraphrased	No checked witness in local corpus
§8	AN1471 + editorial compounding	Mixed	Incipit, Athanasia, Niridorum verified; other recipes paraphrased
§9	GREEN2001	Paraphrased	Source tradition identified, but no checked witness in local corpus
§10	LEMAY1992	Paraphrased	No checked witness in local corpus
§11	HCC1903 + modern editions	Mixed, partly Verified	Multiple passages verified from PDF
§12	Ginzburg + trial records in translation	Paraphrased	Friulian is editorial translation
§13	Ethnographic / folk material	Mixed	Historical tradition, heterogeneous witnesses
§14	Folk calendar + OST1903 OCR witness	Mixed	Calendar summary + one OCR-derived witness
§15	COL1785	Verified	Directly checked against 1785 edition
§16	Biblical material in modern Friulian	Paraphrased	Editorial modern Friulian rendering
§17	Editorial glossary	Paraphrased	Compiled reference apparatus
§18	Bibliography	Verified as bibliography	Modern reference list
§19	Critical notes	Verified as apparatus	Audit and source-analysis layer

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1. INTRODUCTION & HISTORICAL NOTES

1.1 The Problem of Friulian Medieval Texts

The Friulian language (*marilenghe*, mother tongue) was primarily an **oral** language throughout the medieval period. While Latin served as the language of Church, law, and scholarship in the Patriarchate of Aquileia, the actual spoken language of the farmers, herbalists, midwives, and healers of Friuli was Friulian.

Key chronological facts:

Period	Status of Written Friulian
X–XII sec.	No continuous Friulian texts exist. Only isolated Friulian words and place names appear as glosses within Latin documents (charters, notarial acts of the Patriarchate of Aquileia).
XIII sec.	First continuous texts: the *Due Paternostri Friulani*, the *Confessionale*, and the *Codice di San Daniele* (~1270).
XIV sec.	Ballads, fragments of poetry, chronicles with Friulian insertions.
XV sec.	The *Piçule Bibie*, religious prose, rime, ballate.
XVI sec.	Growing body of poetry; first secular prose; legal documents increasingly in the vernacular.
XVII sec.	Ermes di Colloredo (1622–1692), the first major Friulian poet — rich agricultural and pastoral imagery.

Because Friulian texts on agriculture, herbal medicine, beauty, and measurement are **extremely rare before the 18th century**, this compilation takes the essential approach of gathering:

1. **The surviving Friulian-language texts** (religious and poetic, but containing agricultural/natural vocabulary).
2. **The Latin texts that were actually used in Friuli** — in the monasteries of Aquileia, Cividale, Moggio, and Rosazzo, in the libraries of San Daniele del Friuli and Udine — as the practical medical and agricultural handbooks of the region.
3. **Friulian folk tradition** — herbal medicine, lunar calendars, bath recipes, skin care — transmitted orally and recorded by ethnographers.

All texts are presented in their **original language** (Friulian, Latin, or early Italian) with translations and annotations.

1.2 The Monasteries as Knowledge Centers

The great monasteries of Friuli were the repositories and transmitters of the medical-agricultural texts compiled here:

Monastery / Library	Location	Founded	Key Role
Abbazia di Rosazzo	Manzano	VI sec.	Herbal gardens, wine cultivation
Abbazia di Moggio	Moggio Udinese	XI sec.	Manuscript copying, mountain herbs
Monastero di Santa Maria in Valle	Cividale	VIII sec. (Longobard)	Medical manuscripts, liturgy
Biblioteca Guarneriana	San Daniele del Friuli	1466	Oldest public library

in Friuli; medieval codices |
| Capitolo di Aquileia | Aquileia | IV sec. | Patriarchal archives; Latin medical texts |
| Biblioteca Arcivescovile | Udine | XIII sec. | Religious and scholarly manuscripts |

These institutions held copies of the *Tacuinum Sanitatis*, *Regimen Sanitatis Salernitanum*, *Macer Floridus*, *Antidotarium Nicolai*, and *Ruralia Commoda* — the core texts compiled below.

---

2. THE EARLIEST FRIULIAN TEXTS (XIII sec.)

2.1 I Due Paternostri Friulani (XIII sec.)

Siglum: CONF-FR
Witness: *Confessionale Antico Friulano*, preserved in manuscript
Folio/Page: Not specified in this compilation
Excerpt status: Paraphrased
Editorial note: Early Friulian prayer material presented here in normalized modern orthography.

⚠ Nota filologjiche: The following prayers are rendered in **modern standard Friulian orthography** (accents, grafie normalizade) as used since the mid-XX century. The original XIII-century manuscripts would show markedly different spelling — no circumflex accents (â, î, ê), no standardized consonant clusters, and considerable dialectal variation. These transcriptions preserve the *substance* of the medieval texts but modernize the *form*. For diplomatic transcriptions of the earliest Friulian documents, cf. Francescato & Salimbeni, *Storia, lingua e società in Friuli* (1976).

Pater Noster I (Versione plui antighe)

> Pater noster, che tu ses in cîl,
> santificât si il to non,
> vegn la to regne,
> si fata la to volentât,
> compagn di cîl, compagn in tiare.
> Dâ ne vuê il nestri pan contidiàn,
> e perdone a nualtres nestris debits,
> compagn che nualtres pardonin ai nestris debitôrs,
> e nun lasâ ne in tentazion,
> ma liberane dal mâl.
> Amen.

Pater Noster II (Variante plui arcaiche)

> Pater noster, ce tu ses in cil,
> santificât si il to non,
> vene la to regne,
> si fate la to volontât,
> cusi in cil, cusi in tiere.

> Da nöi in vueu il nestri pan contidian,
> e perdone a nõi nestris debit,
> cusi che nõi perdonon ai nestris debitôr,
> e no lassè nõi in tentazion,
> ma liberè nõi dal mal.
> Amen.

Notis linguistichis:
- *tiare/tiere* = terra (lat. *terra*) — la tiere dal contadin furlan
- *pan contidiàn* = pane quotidiano (lat. *panem quotidianum*) — il pan al è il centri de vite agricule
- *cil* = cielo (lat. *caelum*)

2.2 Il Codice di San Daniele (~1270)

Siglum: CSD1270
Witness: Biblioteca Guarneriana, San Daniele del Friuli, early Friulian devotional passage in a Latin codex
Folio/Page: Not specified in this compilation
Excerpt status: Paraphrased
Editorial note: Semi-normalized transcription of the San Daniele witness.

⚠ Nota filologjiche: This passage is presented in a semi-normalized transcription. The original XIII-century codex uses a spelling system predating any Friulian orthographic standard. Cf. G. Marchetti, *Lineamenti di grammatica friulana* (1952); A. Zamboni, "Per una ridefinizione del tipo friulano antico" (1998).

> "Ser or sol nôstres dona,
> viergn casta e benedeta,
> nôstres dompnie v'alegra
> e confortaran vostre vistie,
> e jessaret ad omnia ora
> in vostre duloka compagnia."

Traduzion:
O Signora nostra, vergine casta e benedetta, la nostra signoria vi rallegra e conforterà la vostra veste, e uscirete in ogni ora nella vostra dolce compagnia.

Note: The text mixes Friulian with Latinisms — characteristic of this transitional period. The word *jessaret* (uscirete) contains the root *jessi* (uscire/essere), a core Friulian verb.

2.3 Il Confessionale Furlan (XIII sec.)

⚠ Nota filologjiche: The following formulae are presented in **modern Friulian orthography**. They represent the *type* of questions found in medieval confessionals used in Friuli, but their specific wording is a modernized reconstruction based on scholarship about Friulian confessional practice.

Original manuscript confessionals from this period (where they survive) would be primarily in Latin with vernacular glosses.

The *Confessionale* was a practical guide for priests hearing confessions from Friulian-speaking peasants. It contains formulae in Friulian for sins related to **daily agricultural life**:

> "Astu robât de l'ort dal to visin?" — Hai rubato dall'orto del tuo vicino?
> "Astu mangjât carnis tai dîs di zurament?" — Hai mangiato carne nei giorni di digiuno?
> "Astu doprât erbis par fâ mâl a altris?" — Hai usato erbe per fare del male ad altri?
> "Astu rispietât il pan e il vin dal Signôr?" — Hai rispettato il pane e il vino del Signore?

Significance for our themes: The Confessionale reveals that **herbal practice** (*doprâ erbis*) was common enough to require specific confession — evidence of widespread folk herbalism in 13th-century Friuli.

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3. REGIMEN SANITATIS SALERNITANUM (XII–XIII sec.)

The Most Influential Medical Poem of the Middle Ages

Origin: Schola Medica Salernitana (School of Salerno), Southern Italy, XII–XIII century.
Language: Latin verse (hexameter).
Circulation in Friuli: Copies known in monastic libraries of Aquileia, Cividale, and Rosazzo.
Relevance: The primary text on health, bathing, herbal remedies, diet, beauty, and seasonal medicine available to educated Friulians for centuries.

Audit Header — §3 Excerpts

Excerpt	Status	Siglum / witness	Reference note
3.1 Prologus	Verified	RSS1491, p. 56	Famous opening; attested in PDF
3.2 De Salvia / De Ruta	Verified	RSS1491, p. 146	Herb verses from PDF
3.2 De Urtica	Verified	RSS1491, p. 147, vv. 199–202	Direct transcription
3.3 De Balneis	Tradition-attested	—	"Balnea vina Venus" couplet in MS tradition, NOT in this edition
3.4 De Pulchritudine	Editorial synthesis	—	❌ **Moved to Appendix §18.5** — fabricated Latin removed from inline text
3.5 De Temporibus Anni	Corrected	RSS1491, p. 139, vv. 55–58	Original "Ver generat" replaced; verified verses added
3.6–3.9	Verified	RSS1491, pp. 145–154	All from PDF
3.11–3.27	Verified	RSS1491, pp. 139–153	All newly extracted from PDF (April 2026)
3.28 Correspondence note	Apparatus	—	Cross-reference to critical editions

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3.1 Prologus — The Opening Verses

Siglum: RSS1491
Witness: *Regimen Sanitatis Salernitanum* in *b21969012.pdf*
Folio/Page: p. 56
Excerpt status: Verified text
Editorial note: Famous incipit, attested in all major Regimen traditions and confirmed in the local PDF witness.

```
Anglorum regi scribit schola tota Salerni:
Si vis incolumem, si vis te reddere sanum,
Curas tolle graves, irasci crede profanum,
Parce mero, coenato parum, non sit tibi vanum
Surgere post epulas, somnum fuge meridianum.
Non mictum retine, nec comprime fortiter anum.
Haec bene si serves, tu longo tempore vives.
Si tibi deficiant medici, medici tibi fiant
Haec tria: mens laeta, requies, moderata diaeta.
```

Traduzion furlane:
> La dute scuele di Salerno e scrîf al re dai Inglês:
> Se tu vuelis jessi san, se tu vuelis jessi salvât,
> Buton vie lis curis pesantis, no sta irassîti,
> Bevei pôc vin, mangje cun misure, no sta lâ a durmî
> dopo mangjât, scjampe il sun de mieçdì.
> No sta tignî la pis, no sta strenzi masse il cûl.
> Se tu rispietis chestis robis, tu vivarâs a lunc.
> Se no tu âs mediçs, che a sedin mediçs par te
> chestis trê robis: la ment alegre, il ripôs, e la dîete moderâde.

3.2 De Herbis — On Herbs

Siglum: RSS1491
Witness: *Regimen Sanitatis Salernitanum* in *b21969012.pdf*
Folio/Page: p. 146 (De Salvia, De Ruta); p. 147 (De Urtica — separate block below)
Excerpt status: Verified text
Editorial note: Salvia and Ruta verses confirmed in the local PDF witness.

De Salvia (On Sage)

```
Cur moriatur homo cui Salvia crescit in horto?
Contra vim mortis non est medicamen in hortis.
Salvia confortat nervos manuumque tremorem
Tollit, et eius ope febris acuta fugit.
Salvia, castoreum, lavendula, primula veris,
Nasturtium, athanasia: haec sanant paralytica membra.
```

```

**Traduzion furlane:**
> Parcje murissial l'om che al à la Salvie tal ort?
> Cuintri la fuarce de muart no 'nd è medisine tai orts.
> La Salvie e conforte i nêrfs e e gjave il tremôr des mans,
> e cul so jutôri la fevre acude e scjampe.

### De Ruta (On Rue)

```
Nobilis est Ruta quia lumina reddit acuta.
Auxilio Rutae, vir lippe, videbis acute.
Cruda comesta recens oculos caligine purgat.
Ruta facit castum, dat lumen et ingerit astum.
Cocta facit ruta de pulicibus loca tuta.
```

**Traduzion furlane:**
> Nobile e je la Rude che e torne la viste acuide.
> Cul jutôri de Rude, om cu i vôi sfumâts, tu viodarâs di nûf.
> Mangjâde crude e fresc, e nete i vôi de la caligine.
> La Rude e fâs cast, e dà lûs e e mete astuce.
> Cuete, la Rude e fâs salfs dai pulis i lûcs.

### De Urtica (On Nettle)

**Siglum:** RSS1491
**Witness:** *Regimen Sanitatis Salernitanum* in *b21969012.pdf*
**Folio/Page:** p. 147, vv. 199–202
**Excerpt status:** Verified text
**Editorial note:** Direct transcription from the critical edition reproduced in the local PDF.

```
Aegris dat somnum, vomitum quoque tollit adversum,
Compescit tussim veterem, colicisque medetur,
Pellit pulmonis frigus, ventrisque tumorem,
Omnibus et morbis subveniet articulorum.
```

Traduzion furlane:
> Ai malâts e dà il sium, e gjave il vomit avers,
> E calme la tôs vecje e e cure la coliche,
> E scjampe il frêt dal polmon e il gonfiôr dal vintri,
> E e zove a dùcj i mâi des articolazions.

3.3 De Balneis — On Bathing

⚠ Nota filologjiche: The famous couplet below is widely attested in the Regimen Sanitatis tradition, but the verse "Fomenta lavandulae..." paragraph that followed in earlier versions of this compilation was an editorial
```

synthesis, not an actual verse from any known manuscript. It has been removed. The **verified** Regimen verse on baths, wine, and sex appears in the critical edition at v. 234 (see §3.23 below) in a different context (things that harm the eyes).

```
Balnea, vina, Venus corrumpunt corpora nostra;
Restituunt eadem balnea, vina, Venus.
```

Traduzion furlane:
> I bagns, il vin, Venus a ruinin il nestri cuarp;
> I bagns, il vin, Venus a tornan a restaurâlu.

~~3.4~~ De Pulchritudine — *Moved to Appendix §18.5*

This section contained an editorial synthesis (fabricated Latin), not a genuine medieval text. It has been moved to **§18.5** to prevent accidental citation alongside verified content. For the Regimen's actual cosmetic-adjacent verses, see §3.12 (onion juice for hair, vv. 193–194).

3.5 De Temporibus Anni — On the Seasons

⚠ Nota filologjiche: The verse below ("Ver generat humores...") circulates in many Regimen traditions but is NOT found in the critical edition published in *b21969012.pdf*. The **verified** seasonal dietary verses from the PDF (p. 139, vv. 55–58) are:

```
Temporibus veris modicum prandere juberis,
Sed calor aestatis dapibus nocet immoderatis.
Autumni fructus caveas; ne sint tibi luctus.
De mensa sume quantum vis tempore bruma.
```

Traduzion furlane:
> In timp di primevere tu sês ordenât di mangjâ pôc,
> Ma il cjalt de istât al nôs ai mangjârs fûr di misure.
> I fruts de sierade sta atent; che no ti sedin dolôrs.
> De mese cjape cuant che tu vuelis in timp di inviêr.

3.6 De Menta (On Mint)

Siglum: RSS1491
Witness: *Regimen Sanitatis Salernitanum* in *b21969012.pdf*
Folio/Page: p. 146, vv. 175–176
Excerpt status: Verified
Editorial note: Direct transcription from the critical edition; verse

numbering follows De Renzi.

```
Mentitur mentha si sit depellere lenta
Ventris lumbricos, stomachi vermes que nocivos.
```

Traduzion furlane:
> E mintirès la mente se e fos lente a scjaçâ
> i vierms des budielis e i vierms nocîfs dal stomi.

3.7 De Foeniculi (On Fennel)

Siglum: RSS1491
Witness: *Regimen Sanitatis Salernitanum* in *b21969012.pdf*
Folio/Page: p. 145, vv. 149–151
Excerpt status: Verified
Editorial note: Direct transcription from the critical edition; verse numbering follows De Renzi.

```
Semen foeniculi fugat et spiracula culi.
Emendat visum, stomachum comfortat anisum.
Copia dulcoris anisi sit melioris.
```

Traduzion furlane:
> La semence dal fenugul e scjace i flâts dal cûl.
> L'anîs al migore la viste e al conforte il stomi.
> Plui dolç al è l'anîs, miôr al è.

3.8 De Porro (On Leek — Fertility Verse)

Siglum: RSS1491
Witness: *Regimen Sanitatis Salernitanum* in *b21969012.pdf*
Folio/Page: p. 148, vv. 224–225
Excerpt status: Verified
Editorial note: Direct transcription from the critical edition; verse numbering follows De Renzi.

```
Reddit foecundas permansum saepe puellas.
Isto stillantem poteris retinere cruorem.
```

Traduzion furlane:
> Masticât spès, al torne fecondis lis fantatis.
> Cun chest tu podarâs fermâ il sanc che al cole.

Commentary status: Philological

Commentary basis: Lexical reading of RSS1491
Commentary note: This verse attributes fertility-enhancing powers to the leek (*porrum*). The verb *permansum* ('thoroughly chewed') implies the remedy was administered orally, consistent with Saleritan dietary medicine.

3.9 De Quatuor Humoribus (On the Four Humors)

Siglum: RSS1491
Witness: *Regimen Sanitatis Salernitanum* in *b21969012.pdf*
Folio/Page: pp. 153–154, vv. 257–290
Excerpt status: Verified
Editorial note: Direct transcription from the critical edition; verse numbering follows De Renzi.

```
Quatuor humores in humano corpore constant:
Sanguis cum cholera, phlegma, melancholia.
Terra melan: aqua fleg: et aer sanguis, cole: ignis.

Natura pingues isti sunt atque jocantes,
Semper rumores cupiunt audire frequentes.
Hos Venus et Bacchus delectant, fercula, risus,
Et facit hos hilares, et dulcia verba loquentes.

Largus, amans, hilaris, ridens, rubeique coloris,
Cantans, carnosus, satis audax, atque benignus.

Hirsutus, fallax, irascens, prodigus, audax,
Astutus, gracilis, siccus, croceique coloris.

Phlegma vires modicas tribuit, latosque, brevesque.
Hic somnolentus, piger, in sputamine multus.

Restat adhuc tristis cholerae substantia nigrae,
Quae reddit pravos, pertristes, pauca loquentes.
Invidus, et tristis, cupidus, dextraeque tenacis.
```

Traduzion furlane:
> Cuatri umôrs a stan tal cuarp uman:
> Il sanc cu la colere, il flegme e la malinconie.
> Tiere = malinconie; aghe = flegme; aiere = sanc; fûc = colere.
>
> **Il Sanguigni:** grâs e content, a vuelin simpri sintî novitâts.
> Venus e Bac ju plassin, i mangjaruts, lis ridadis;
> Larcs, amorous, alegris, che a ridin — di colôr ros.
> A cjantin, a son cjarnôs, ardit e di bon cûr.
>
> **Il Coleric:** pelôs, fals, iraçôs, prodic, ardit;
> astut, magri, sec — di colôr zâl.
>
> **Il Flegmatic:** al dà fuarcis piçulis, larcje e curtis.

> Chist al è plui di sium, pigri, cun tante spiude.
>
> **Il Malinconic:** E reste la sostance triste de la colere nere,
> che e fâs i oms catîfs, tristons, che a fevelin pôc.
> Invidiôs, trist, avâr, cu la man strete.

Umôr	Element	Colôr	Temperament
Sanc (*sanguis*)	Aiere	Ros	Alegri, larcs, cjantadôrs
Colere (*cholera*)	Fûc	Zâl (croceus)	Ardit, iraçôs, astut
Flegme (*phlegma*)	Aghe	Blanc	Pigri, di sium, lents
Malinconie (*melancholia*)	Tiere	Aveit (luteus)	Trist, invidiôs, avâr

---

3.11 De Absynthio — On Wormwood

Siglum: RSS1491
Witness: *Regimen Sanitatis Salernitanum* in *b21969012.pdf*
Folio/Page: p. 139, vv. 60–61
Excerpt status: Verified
Editorial note: Direct transcription from the critical edition.

```
Nausea non poterit quemquam vexare marina,
Anteà cum vino mixtam si sumpserit illam.
```

Traduzion furlane:
> La nausee marinare no podarà turmentâ nissun,
> se prime al à cjolt l'assint messedade cul vin.

Glos.: *assint* (absinthium) = wormwood, asenzio; *nausee marinare* = seasickness; *messedade* = mixed.

3.12 De Cepis — On Onions

Siglum: RSS1491
Witness: *Regimen Sanitatis Salernitanum* in *b21969012.pdf*
Folio/Page: p. 146, vv. 189–194
Excerpt status: Verified
Editorial note: Direct transcription from the critical edition.

```
De cepis medici non consentire videntur.
Cholericis non esse bonas dicit Galienus.
Flegmaticis verò multum docet esse salubres,
Praesertim stomacho, pulerumque creare colorem.
Contritis cepis loca denudata capillis
Saepe fricans poteris capitis reparare decorem.
```

Traduzion furlane:
> Su lis ciulis i medics no si mètin d'acuardi.
> Galeno al dîs che no son buinis pai colèrics.
> Ma pai flemàtics al insegne che son une vore salubris,
> soredut pal stomi, e che a crein un biel colôr.
> Cu lis ciulis pestadis i lûcs sbuinâts dai cjavei
> sfregant dispès tu podarâs tornâ la bielece dal cjâf.

Glos.: *ciulis* = onions (< CEPULLAS); *sbuinâts* = stripped bare; *flemàtics* = phlegmatic temperament; *sfregant* = rubbing.

3.13 De Sinapi et Viola — On Mustard and Violet

Siglum: RSS1491
Witness: *Regimen Sanitatis Salernitanum* in *b21969012.pdf*
Folio/Page: pp. 146–147, vv. 195–198
Excerpt status: Verified
Editorial note: Direct transcription from the critical edition.

```
Est modicum granum, siccum, calidumque, sinapi,
Dat lacrimas, purgatque caput, tollitque venenum.
Crapula discutitur, capitis dolor, atque gravedo,
Purpuream dicunt violam curare caducos.
```

Traduzion furlane:
> La mostarde e je un grant piçul, sut e cjalt,
> E fâs lagrimâ, e purghe il cjâf, e cjave il velen.
> La crapule si scjasse, il dolôr dal cjâf, e la pesantece,
> La viole purpuree a disin che e vuarìs i epilètics.

Glos.: *mostarde* (sinapi) = mustard; *crapule* = hangover; *pesantece* (gravedo) = heaviness/cold; *viole* = violet; *epilètics* (caducos) = those with falling sickness/epilepsy.

3.14 De Hyssopo — On Hyssop

Siglum: RSS1491
Witness: *Regimen Sanitatis Salernitanum* in *b21969012.pdf*
Folio/Page: p. 147, vv. 203–205
Excerpt status: Verified
Editorial note: Direct transcription from the critical edition.

```
Hyssopus est herba purgans à pectore phlegma.
Ad pulmonis opus cum melle coquatur hyssopus:
Vultibus eximium fertur reparare colorem.
```

Traduzion furlane:
> L'issop al è erbe che e purghe la flegme dal pet.
> Pal polmon si cuei l'issop cul mêl:
> Si dîs che al torne un colôr ecelent a lis musis.

Glos.: *issop* (hyssopus) = hyssop; *flegme* = phlegm; *pet* = chest; *polmon* = lung; *musis* (vultibus) = faces.

3.15 De Cerifolio — On Chervil

Siglum: RSS1491
Witness: *Regimen Sanitatis Salernitanum* in *b21969012.pdf*
Folio/Page: p. 147, vv. 206–208
Excerpt status: Verified
Editorial note: Direct transcription from the critical edition.

```
Suppositum cancris tritum cum melle medetur,
Cum vino potum poterit separare dolorem.
Saepe solet vomitum ventremque tenere solutum.
```

Traduzion furlane:
> Metût sot dai crancis, pestât cul mêl, al vuarìs;
> Bevût cul vin, al pues lontanâ il dolôr.
> Dispès al sa tignî il vomit e il vint solt.

Glos.: *cerifolio* (cerifolium) = chervil; *crancis* (cancris) = ulcers/sores; *solt* (solutum) = loose; *lontanâ* = to distance, remove.

3.16 De Enula Campana — On Elecampane

Siglum: RSS1491
Witness: *Regimen Sanitatis Salernitanum* in *b21969012.pdf*
Folio/Page: p. 147, vv. 209–211
Excerpt status: Verified
Editorial note: Direct transcription from the critical edition.

```
Enula campana reddit praecordia sana.
Cum sueco rutae si succus sumitur hujus,
Affirmant ruptis nil esse salubrius istis.
```

Traduzion furlane:
> La enule campane e torne il cûr san.
> Se si cjape il so sûc cu chel de rude,
> A confermin che par chei che si son rots nol è nuie di plui salubri.

Glos.: *enule campane* (enula campana) = elecampane (*Inula helenium*);

praecordia = the chest/heart area; *rots* (ruptis) = ruptured/herniated; *rude* (rutae) = rue.

3.17 De Pulegio — On Pennyroyal

Siglum: RSS1491
Witness: *Regimen Sanitatis Salernitanum* in *b21969012.pdf*
Folio/Page: p. 147, vv. 212–213
Excerpt status: Verified
Editorial note: Direct transcription from the critical edition.

```
Cum vino choleram nigram potata repellit:
Sic dicunt veterem sumptum curare podagram.
```

Traduzion furlane:
> Bevude cul vin e scjasse la colere nere:
> Cussì a disin che cjapade e vuarìs la podagre vecje.

Glos.: *pulêi* (pulegium) = pennyroyal (*Mentha pulegium*); *colere nere* (cholera nigra) = black bile / melancholy; *podagre* = gout.

3.18 De Nasturtio — On Watercress

Siglum: RSS1491
Witness: *Regimen Sanitatis Salernitanum* in *b21969012.pdf*
Folio/Page: p. 147, vv. 214–216
Excerpt status: Verified
Editorial note: Direct transcription from the critical edition.

```
Illius succo crines retinere fluentes
Allitus asseritur, dentisque curare dolorem,
Et squamas succus sanat cum melle perunetus.
```

Traduzion furlane:
> Cul so sûc, onzût, si dîs che si tegnin i cjavei che a colin;
> e che al vuarìs il dolôr dai dints,
> e il sûc cul mêl onzût al sane lis scuamis.

Glos.: *nasturzio* (nasturtium) = watercress; *crines fluentes* = falling hair; *scuamis* (squamas) = scales/flaking skin; *onzût* (perunetus) = anointed, rubbed on.

3.19 De Celedonia — On Celandine

Siglum: RSS1491
Witness: *Regimen Sanitatis Salernitanum* in *b21969012.pdf*
Folio/Page: p. 148, vv. 217–218
Excerpt status: Verified
Editorial note: Direct transcription from the critical edition.

```
Coecatis pullis hàc lumina mater hirundo,
Plinius ut scribit, quamvis sint eruta reddit.
```

Traduzion furlane:
> Cun cheste erbe la mari rondine e torne la lûs
> ai siei piçui cegjâts — come Plini al scrîf —
> ancje se a forin cjatâts fûr.

Glos.: *celidonie* (chelidonium) = celandine (*Chelidonium majus*); *rondine* (hirundo) = swallow; the belief that mother swallows use celandine to restore their chicks' sight is a *topos* from Pliny (*HN* XXV.50) widely repeated in medieval herbals.

3.20 De Salice — On Willow

Siglum: RSS1491
Witness: *Regimen Sanitatis Salernitanum* in *b21969012.pdf*
Folio/Page: p. 148, vv. 219–220
Excerpt status: Verified
Editorial note: Direct transcription from the critical edition.

```
Auribus infusus vermes succus necat ejus.
Cortex verrucas in aceto coctà resolvit.
```

Traduzion furlane:
> Il sûc infondût intes orecjis al cope i vierms.
> La scuarce cote tal asêt e fâs sparî lis veruchis.

Glos.: *salîs* (salix) = willow; *scuarce* (cortex) = bark; *veruchis* (verrucas) = warts; *asêt* (aceto) = vinegar. The medical use of willow bark (*cortex salicis*) foreshadows modern aspirin — salicylic acid takes its name from *Salix*.

3.21 De Croco — On Saffron

Siglum: RSS1491
Witness: *Regimen Sanitatis Salernitanum* in *b21969012.pdf*
Folio/Page: p. 148, vv. 222–223
Excerpt status: Verified
Editorial note: Direct transcription from the critical edition.

```
Comfortare crocus dicatur laetificando,
Membraque defecta confortat hepar reparando.
```

Traduzion furlane:
> Il zafaran si dîs che al confuarte alegrânt,
> e al confuarte lis membris scjadudis tornânt il fidiât.

Glos.: *zafaran* (crocus) = saffron; *scjadudis* (defecta) = weakened/spent; *fidiât* (hepar) = liver; *alegrânt* (laetificando) = by making joyful. Saffron was the most costly spice in medieval Friuli, traded through Venice. Its role as cardiac and hepatic comforter was a cornerstone of Galenic pharmacy.

3.22 De Pipere — On Pepper

Siglum: RSS1491
Witness: *Regimen Sanitatis Salernitanum* in *b21969012.pdf*
Folio/Page: p. 148, vv. 226–228
Excerpt status: Verified
Editorial note: Direct transcription from the critical edition.

```
Quod piper est nigrum non est dissolvere pigrum,
Flegmata purgabit, digestivamque juvabit.
Leucopiper stomacho prodest, tussique dolori
Utile, praeveniet motum febrisque rigorem.
```

Traduzion furlane:
> Il pevar neri nol è pigri di discueli;
> al purghe lis flegmis e al zove ae digestion.
> Il pevar blanc al zove al stomi, e al dolôr de tos
> al è util, al prevînt il frêt e il tremôr de fiêre.

Glos.: *pevar neri / blanc* (piper nigrum / leucopiper) = black / white pepper. Medieval Friulian had *pevar* from Lat. PIPER; both were imported through Venice from the East and used as both spice and medicine. The verse puns on *pigrum* (lazy) and *nigrum* (black).

3.23 De Oculis — What Harms the Eyes

Siglum: RSS1491
Witness: *Regimen Sanitatis Salernitanum* in *b21969012.pdf*
Folio/Page: p. 148, vv. 234–237
Excerpt status: Verified
Editorial note: Direct transcription from the critical edition.
⚠ Nota filologjiche: This is the **real** "Balnea, vina, Venus" verse in this critical edition — a list of things harmful to the eyes, NOT the famous

"corrumpunt/restituunt" couplet of §3.3.

```
Balnea, vina, Venus, ventus, piper, allia, fumus,
Porri, cum cepis, lens, fletus, faba, sinapi,
Sol, coitus, ignis, labor, ictus, acumina, pulvis,
Ista nocent oculis, sed vigilare magis.
```

Traduzion furlane:
> I bagns, il vin, Venus, il vint, il pevar, l'ai, il fum,
> I pors, cu lis ciulis, la lintie, il vaî, la fave, la mostarde,
> Il soreli, il coito, il fûc, la fadìe, il colp, lis puntis, la polvar,
> Dutis chestis robis a nochin ai vôi, ma il stâ sveâts al nôs ancjemò di plui.

Glos.: *pors* (porri) = leeks; *ciulis* (cepis) = onions; *lintie* (lens) = lentil; *vaî* (fletus) = weeping; *puntis* (acumina) = sharp points; *sveâts* (vigilare) = wakeful, sleep-deprived. This remarkable catalogue lists 17 agents injurious to eyesight. One of the few medieval texts to identify sleep deprivation as the worst ocular hazard.

3.24 Aqua Oculorum et De Dentibus — Eye Water and Dental Care

Siglum: RSS1491
Witness: *Regimen Sanitatis Salernitanum* in *b21969012.pdf*
Folio/Page: p. 153, vv. 238–242
Excerpt status: Verified
Editorial note: Direct transcription from the critical edition.

```
Feniculis, verbenà, rosa, celidonia, rutà,
Ex istis fit aqua quae lumina reddit acuta.
Sic dentes serva, porrorum collige grana:
Ne careas thure, cum hyoscyamo simul ure.
Sicque per embotum fumum cape dente remotum.
```

Traduzion furlane:
> Finogli, verbene, rôse, celidonie, rude:
> di chestis si fâs une aghe che e torne la viste acude.
> Par tignî i dints: racuei i granos dai pors:
> no sta fâ cence incens, brusilu cul giusquiamo.
> E cussì par un imbût cjape il fum lontan dal dint.

Glos.: *finogli* (feniculus) = fennel; *verbene* = vervain; *giusquiamo* (hyoscyamus) = henbane; *imbût* (embotum) = funnel/tube; *incens* (thure) = frankincense. The eye-water recipe combining five herbs is one of the Salernitan school's most famous ophthalmic prescriptions. The dental fumigation with henbane and frankincense through a funnel is an authentic medieval dental analgesic technique.

3.25 De Rheuma — Against Catarrh

Siglum: RSS1491
Witness: *Regimen Sanitatis Salernitanum* in *b21969012.pdf*
Folio/Page: p. 153, vv. 245–249
Excerpt status: Verified
Editorial note: Direct transcription from the critical edition.

```
Jejuna, vigila, caleas dape, valdè labora,
Inspira calidum, modicum bibe, comprime flatum:
Haec bene tu serva si vis depellere rheuma.
Si fluat ad pectus, dicatur rheuma catarrhus:
Ad fauces bronchus: ad nares esto coryza.
```

Traduzion furlane:
> Deune, sta sveât, scjalditi cul mangjâ, lavore cun fuarce,
> Inspire cjalt, bêf pôc, ten il flat:
> Chestis robis tegnilis ben se tu vuelis scjassâ la reume.
> Se e cole al pet, la reume si clame catàr:
> Ae gole, bronc; al nâs, corize.

Glos.: *reume* (rheuma) = flowing of humors / catarrh; *deune* (jejuna) = fast; *catàr* (catarrhus) = chest cold; *bronc* (bronchus) = bronchitis; *corize* (coryza) = head cold, rhinitis. This passage is the earliest known text distinguishing the three loci of respiratory humoral flow — chest, throat, nose.

3.26 De Fistula — Fistula Cure

Siglum: RSS1491
Witness: *Regimen Sanitatis Salernitanum* in *b21969012.pdf*
Folio/Page: p. 153, vv. 250–253
Excerpt status: Verified
Editorial note: Direct transcription from the critical edition.

```
Auripigmentum, sulphur, miscere memento:
His decet apponi calcem: commisce saponi.
Quatuor haec misce. Commixtis quatuor istis
Fistula curatur, quater ex his si repleatur.
```

Traduzion furlane:
> Orpiment, solfar, ricuarditi di messedâ:
> A cualche met di zontâ cjalcine: messetât cul savon.
> Chestis cuatri robis messede. Messedadis chestis cuatri
> La fistule si vuarìs, se par cuatri voltis si clìne dentri.

Glos.: *orpiment* (auripigmentum) = arsenic trisulfide, a highly caustic mineral; *solfar* = sulfur; *cjalcine* (calx) = quicklime; *savon* (sapo) =

soap; *fistule* = fistula (deep sinus/draining wound). This aggressive caustic plaster of four corrosives was the standard Salernitan surgical treatment for fistulae.

3.27 Numerus Ossium, Dentium, Venarum — Anatomy Count

Siglum: RSS1491
Witness: *Regimen Sanitatis Salernitanum* in *b21969012.pdf*
Folio/Page: p. 153, vv. 254–256
Excerpt status: Verified
Editorial note: Direct transcription from the critical edition.

```
Ossibus ex denis, bis centenisque, novenis,
Constat homo: denis bis dentibus ex duodenis:
Ex tricentenis, decies sex, quinqueque venis.
```

Traduzion furlane:
> Di dîs, dôs cent, e nûf vues
> al è fat l'om: di dîs e dôs dodis di dints:
> e di tresinte, sessante e cinc venis.

Gloss calcul:
- *Ossa:* 10 + 200 + 9 = **219 bones** (modern count ≈ 206)
- *Dentes:* "denis bis dentibus ex duodenis" = **32 teeth** ✓ — the standard medieval reading parses *bis duodeni* (2 × 12 = 24) + *deni* (10) = 32, matching the adult dentition.
- *Venae:* 300 + 60 + 5 = **365 veins** — explicitly mapped to the 365 days of the year, a classic example of medieval microcosm–macrocosm symbolism.

3.28 Correspondence to Critical Editions

The Latin verses presented in §3.1–§3.5 were compiled from secondary scholarly sources; §3.3–§3.5 carry philological warnings where the text departs from the critical edition. In the present revision, §3.6–§3.9 and §3.11–§3.27 are drawn directly from the 1491 Strasbourg critical edition as reproduced in the facsimile held in the user's collection (*b21969012.pdf*, British Library copy). The Regimen Sanitatis Salernitanum exists in over 100 manuscripts with substantial textual variation; the critical text used here follows De Renzi's numbering (*Collectio Salernitana*, Naples, 1852–59).

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4. TACUINUM SANITATIS (XIV–XV sec.)

Tables of Health — The Great Medieval Health Handbook ⚠ *All entries Reconstructed*

> **⚠ RECONSTRUCTED CONTENT — DO NOT CITE AS MEDIEVAL SOURCE TEXT.**
> Every entry in §4 is an **editorial reconstruction** built on the standard Tacuinum entry schema. The Latin is plausible and follows authentic formatting, but **no entry has been verified against any manuscript or printed witness**. Readers requiring authentic Tacuinum text should consult the critical editions of the Vienna, Paris, or Liège manuscripts.

Origin: Based on the Arabic *Taqwīm aṣ-Ṣiḥḥa* by Ibn Butlan (Baghdad, XI sec.), translated into Latin in the XIII–XIV century.
Famous Italian manuscripts: Vienna (Cod. Vindob. SN 2644), Paris (BNF nouv. acq. lat. 1673), Liège, Rome.
Circulation in Friuli: Known through monastic and university networks; the Tacuinum tradition influenced all northern Italian herbal practice.

Audit Header — §4 Excerpts

Excerpt	Status	Siglum / witness	Reference note
De Tritico	Reconstructed	No checked witness	Built on standard Tacuinum entry schema
De Hordeo	Reconstructed	No checked witness	Built on standard Tacuinum entry schema
De Faba	Reconstructed	No checked witness	Built on standard Tacuinum entry schema
De Lenticula	Reconstructed	No checked witness	Built on standard Tacuinum entry schema
De Ciceribus	Reconstructed	No checked witness	Built on standard Tacuinum entry schema
De Salvia	Reconstructed	No checked witness	Built on standard Tacuinum entry schema
De Mentha	Reconstructed	No checked witness	Built on standard Tacuinum entry schema
De Ruta	Reconstructed	No checked witness	Built on standard Tacuinum entry schema
De Petroselino	Reconstructed	No checked witness	Built on standard Tacuinum entry schema
De Artemisia	Reconstructed	No checked witness	Built on standard Tacuinum entry schema
De Absinthio	Reconstructed	No checked witness	Built on standard Tacuinum entry schema
De Betonica	Reconstructed	No checked witness	Built on standard Tacuinum entry schema
De Lactuca	Reconstructed	No checked witness	Built on standard Tacuinum entry schema
De Cucurbita	Reconstructed	No checked witness	Built on standard Tacuinum entry schema
De Spinachia	Reconstructed	No checked witness	Built on standard Tacuinum entry schema
De Raphano	Reconstructed	No checked witness	Built on standard Tacuinum entry schema
De Malis	Reconstructed	No checked witness	Built on standard Tacuinum entry schema
De Piris	Reconstructed	No checked witness	Built on standard Tacuinum entry schema

De Cerasis	Reconstructed	No checked witness	Built on standard Tacuinum entry schema
De Ficubus	Reconstructed	No checked witness	Built on standard Tacuinum entry schema
De Uva	Reconstructed	No checked witness	Built on standard Tacuinum entry schema
De Rosa	Reconstructed	No checked witness	Built on standard Tacuinum entry schema

Structure of Each Entry:

Element	Latin Term	Meaning
Natura	*Qualitas*	Humoral quality (hot/cold, dry/moist, by degree)
Optimum	*Optima*	Best variety or preparation
Utilitas	*Utilitas*	Health benefits
Nocumentum	*Nocumentum*	Potential harm
Remotio Nocumenti	*Remotio*	How to counteract harm
Convenientia	*Convenit*	Suited for which constitutions
Tempus	*Tempus*	Best season for use

> **⚠ RECONSTRUCTED CONTENT — DO NOT CITE AS MEDIEVAL SOURCE TEXT.**
> All 22 Tacuinum entries below are **editorial reconstructions** built on the standard Tacuinum entry schema. The Latin is plausible and follows authentic medieval Tacuinum formatting, but **no entry has been verified against a manuscript or printed witness**. They are included to illustrate the Tacuinum genre and its relevance to Friulian agricultural and medical culture. Readers should consult critical editions (e.g., the Vienna or Paris Tacuinum manuscripts) for authentic text.

4.1 Cerealia — Grains

De Tritico (Wheat)

```
Triticum calidum et humidum est in secundo gradu.
Optimum est grossum novum, sine foetore, bene purgatum, recentissime trituratum.
Nutrit maximum inter omnia grana.
Nocumentum: generat ventositates et tenacissimum est in stomacho.
Remotio nocumenti: per decoctionem vel cum sale sumptum.
Convenit iunioribus et laborantibus.
Non convenit senibus et otiosis.
Tempus: autumnus et hiems.
```

Traduzion furlane:
> Il formint al è cjalt e umit al secont grât.
> Il miôr al è gros, nûf, cence puzze, ben netât, pestât di fresc.
> Al nudrìs plui di ducj i grans. Dàn: al genere vints e al è pesant tal stomi.

> Rimedi: par decozion o cun sâl. Al va ben pai zovins e par chei che a lavorin.

> No va ben pai vecjos e pai sfaçants. Timp: sierade e inviêr.

De Hordeo (Barley)

```
Hordeum frigidum et siccum in primo gradu.
Optimum est novum et bene mundatum.
Utilitas: refrigerat et nutrit moderate.
Nocumentum: inflat et tardius digeritur.
Remotio nocumenti: cum melle aut butyro.
Convenit febricitantibus et calidis.
Tempus: aestas.
```

4.2 Legumina — Legumes

De Faba (Bean)

```
Faba frigida est et humida et aliquantulum ventosa.
Optima est recens et bene cocta.
Nutrit sed inflat, et generat flatum.
Nocumentum: generat ventositates et dolorem capitis.
Remotio nocumenti: si decoquatur cum ruta, diminuitur nocivitas.
Convenit laborantibus et frigidis.
Non convenit calidis et his qui patiantur a renibus.
Tempus: hiems.
```

De Lenticula (Lentil)

```
Lenticula frigida et sicca in secundo gradu.
Optima est bene cocta et condita.
Utilitas: nutrit et constringit ventrem.
Nocumentum: generat melancholiam et obtundit visum.
Remotio nocumenti: cum oleo et aceto data.
Convenit humidis. Non convenit siccis.
Tempus: hiems.
```

De Ciceribus (Chickpea)

```
Ciceres calidi et humidi in primo gradu.
Optimi sunt recentes et bene cocti.
Utilitas: aperiunt obstructiones, generant lac, expellunt arenam renum.
Nocumentum: inflant et gravant stomachum.
Remotio nocumenti: cum pipere aut cumino.
Convenit frigidis. Non convenit calidis.
Tempus: aestas et autumnus.
```

4.3 Herbae — Herbs

De Salvia (Sage)

```
Salvia calida est et sicca in secundo gradu.
Optima est tenera et viridis.
Expellit ventositates, confortat nervos et sensus.
Nocumentum: urere potest sanguinem.
Remotio nocumenti: si cum aceto et oleo sumatur.
Convenit senibus et frigidis.
Non convenit calidis.
Tempus: totum annum.
```

De Mentha (Mint)

```
Mentha calida est in primo, sicca in secundo gradu.
Optima est recens et viridis.
Utilitas est confortatio stomachi et digestio ciborum.
Nocumentum: inhibet generationem lactis.
Remotio nocumenti: cum aceto data.
Convenit frigidis, nocet calidis.
Tempus: aestas.
```

De Ruta (Rue)

```
Ruta calida et sicca in tertio gradu.
Optima est viridis et tenera.
Utilitas: contra venena et infestationes aerias.
Nocumentum: minuit semen et est perniciosa praegnanti.
Remotio nocumenti: cum oleo rosato aut meliori vino dato.
Convenit frigidis, nocet calidis.
Tempus: hiems.
```

De Petroselino (Parsley)

```
Petroselinum calidum et siccum in secundo gradu.
Optimum eius est recens et viride.
Utilitas est aperitio obstructionum et digestio ciborum.
Nocumentum: exsiccat corpus et affligit renes.
Remotio nocumenti: cum oleo aut aceto dato.
Convenit humidi complexionis, nocet aridis.
Tempus: totum tempus.
```

De Artemisia (Mugwort)

```
Artemisia calida et sicca in secundo gradu.
Optima est viridis tenera.
Utilitas: aperit obstructiones et eget menstruis.
Nocumentum: affligit ventriculum et generat siccitatem.
Remotio nocumenti: cum melle dato.
Convenit frigidis, nocet calidis.
Tempus: aestas.
```

De Absinthio (Wormwood)

```
Absinthium calidum et siccum in secundo gradu.
Optimum est viride et non nimis vetus.
Utilitas: confortat stomachum et expellit vermes.
Nocumentum: affligit nervos et generat melancholiam.
Remotio nocumenti: cum melle aut saccharo dato.
Convenit frigidis, nocet calidis.
Tempus: aestas.
```

De Betonica (Betony)

```
Betonica temperata est inter calidum et frigidum, inter siccum et humidum.
Optima est viridis et recens.
Utilitas: confortat cerebrum et sanat vulnera.
Nocumentum: potu nimio generat nauseam.
Remotio nocumenti: modica sumptio.
Convenit omnibus, nocet nulli evidenter.
Tempus: totum annum.
```

4.4 Olera — Vegetables

De Lactuca (Lettuce)

```
Lactuca frigida et humida in secundo gradu.
Optima est viridis tenera et recens.
Utilitas: inducit somnum et temperans ardorem sanguinis.
Nocumentum: nocet cerebro et generat somnolentiam.
Remotio nocumenti: cum aceto aut pipere dato.
Convenit calidis, nocet frigidis.
Tempus: aestas.
```

De Cucurbita (Gourd/Squash)

```
Cucurbita frigida et humida in primo gradu.
Optima est tenera et recens.
Utilitas eius est resolutio caloris et ardoris interioris.
Nocumentum: generat flatus et humores crassos.
Remotio nocumenti: cum pipere aut sinapi dato.
Convenit calidioribus, nocet membris ventosis.
Tempus: aestas.
```

De Spinachia (Spinach)

```
Spinachia frigida et humida in primo gradu.
Optima est viridis et tenera.
Utilitas: emollit ventrem et humectat corpus.
Nocumentum: nocet frigido stomacho.
Remotio nocumenti: cum oleo et pipere.
Convenit calidis. Tempus: ver et aestas.
```

De Raphano (Radish)

```
Raphanus calidus et siccus in tertio gradu.
Optimus est recens et durus.
Utilitas: aperit obstructiones et excitat appetitum.
Nocumentum: generat eructationes et nocet capiti.
Remotio nocumenti: sumendus post cibum.
Convenit frigidis. Tempus: hiems et ver.
```

4.5 Fructus — Fruits

De Malis (Apples)

```
Mala frigida in primo gradu, sicca in secundo.
Optima sunt dulcia et recentia.
Utilitas: refrigerant ardorem, sedant sitim.
Nocumentum: gravitatem stomachi inducunt.
Remotio nocumenti: cocta vel cum melle sumpta.
Convenit calidis et siccis.
Non convenit ventosissimis.
Tempus: autumnus.
```

De Piris (Pears)

```
Pira frigida in primo et sicca in secundo.
Optima sunt matura et dulcia.
```

```
Utilitas: constringunt et sedant sitim.
Nocumentum: cruda gravant stomachum.
Remotio nocumenti: cum vino aut melle data.
Convenit calidis. Tempus: autumnus.
```

De Cerasis (Cherries)

```
Cerasa frigida et humida in primo gradu.
Optima sunt nigra et matura.
Utilitas: emolliunt ventrem et provocant urinam.
Nocumentum: cito corrumpuntur in stomacho.
Remotio nocumenti: pauca quantitate et ante cibum sumenda.
Tempus: aestas.
```

De Ficubus (Figs)

```
Ficus calidae et humidae in primo gradu.
Optimae sunt maturae et dulces.
Utilitas: emolliunt pectus et conferunt tussientibus.
Nocumentum: generant pediculosos humores.
Remotio nocumenti: cum nucibus sumptae.
Tempus: aestas et autumnus.
```

De Uva (Grape)

```
Uva calida et humida in primo gradu.
Optima est matura, dulcis, et recens.
Utilitas: nutrit bene et aperit vias.
Nocumentum: inflat et generat ventositates.
Remotio nocumenti: cum panibus siccis sumpta.
Tempus: autumnus.
```

4.6 De Rosa (Rose)

```
Rosa frigida in primo gradu et sicca in secundo.
Optima est recens et sine amaritudine.
Confortat cerebrum et relevat cordis ardorem.
Nocumentum: potest exacerbare nervositatem.
Remotio nocumenti: cum melle.
Convenit aestate et calidis corporibus.
Non convenit frigidis.
```

🌹 Ûs de rôse tal Friûl medievâl:

- **Aghe di rôse** (Aqua rosata): Par lavâ la fàcie e par profumâ lis mans.
- **Oli di rôse** (Oleum rosatum): Par massâ la piel secje e par vuarî brucjadis.
- **Mêl cun petâi di rôse**: Par la tôs e par rinfriscjâ la bocje.

---

5. MACER FLORIDUS — DE VIRIBUS HERBARUM (XI–XII sec.)

The Great Medieval Herbal Poem

Author: Attributed to Odo of Meung (Odo Magdunensis).
Date: XI–XII century.
Language: Latin verse.
Content: ~77 herbs with their medicinal properties.
Friulian relevance: Widely copied and consulted in northern Italian monasteries; the primary reference for herbal knowledge in Friuli before the Renaissance.

Audit Header — §5 Excerpts

Excerpt	Status	Siglum / witness	Reference note
De Artemisia	Paraphrased	Macer tradition, no local witness checked	Verse-form likely based on herbal tradition but not verified here
De Urtica	Paraphrased	Macer tradition, no local witness checked	Editorially smoothed Latin
De Salvia	Paraphrased	Macer / Regimen overlap	Famous lines circulate widely; exact witness not checked here
De Betonica	Paraphrased	Macer tradition, no local witness checked	Not diplomatically verified
De Mentha	Reconstructed	No checked witness	Wording appears editorial
De Ruta	Paraphrased	Macer / Regimen overlap	Widely attested sententiae, but not source-checked here
De Rosmarino	Reconstructed	See §19.1 on Spuria	Not securely tied to a checked Macer witness

---

De Artemisia (Mugwort)

```
Artemisia vocor. Virgo mihi cognominatur.
Dant mihi nomen avum, quia Mars genitor mihi dicitur esse.
Omnibus herbarum praestat virtutibus ista
Quae caput insanum sanat, podagramque fugat.
Pulverizata mihi misceatur farra farinis
Cum vino potor podagram fugat haustus.
Serpentes, muscas compescit in domibus ista.
Sanguinem sistunt et vulnera mox coalescunt.
```

Traduzion furlane:

> Mi clamin Artemisie. La Viergine mi à dât il non.
> Joal mi dan il non dal nono, parcje che Mart al è gno pari.
> Cheste erbe e passe dutis lis altris par virtûts:
> E vuarìs il cjâf malât e e scjampe la podagre.
> Polverizade e misclaçade cu la farine tal vin,
> beude e scjampe la podagre.
> E tînt lontanis lis sierps e lis moscjis des cjasis.
> E ferme il sanc e lis feridis si serin.

De Urtica (Nettle)

```
Urtica sum dictis ab urendo, stirpis in ista
Auxilio multos praestat medicina salutem.
Si quis in accessu vitiavit membra veneno,
Suscipiat cito decoctum fronde recenti.
Semina cum vino stomachi torpore fugantur,
Mirantur medici quod morbus stomachi careat.
Articulorum etiam capiat qui torquet acutam
Urticam decocto, cum vino sumat et exit.
```

Traduzion furlane:
> O soi la Urtie, dal non che al ven dal bruçâ.
> In cheste stirp la medisine e jude tancj a vuarî.
> Se un al à piardût la fuarce pai velenâts,
> che al cjapi subit il decot des fueis frescjis.
> I simints cul vin a scjampin il dûr dal stomi —
> i mediçs si maravein che il malât dal stomi al sparìs.
> Ancje cui che al pene pai articui, che al cjapi
> la Urtie in decot cul vin e il mâl al jessarà.

De Salvia (Sage)

```
Cur moriatur homo cui Salvia crescit in horto?
Contra vim mortis non est medicamen in hortis.
Salvia confortat nervos manuumque tremorem
Tollit, et eius ope febris acuta fugit.
Decoctum frondes anginas sanat atque tumores,
Cum melle potatur ventris purgamina pellet.
```

De Betonica (Betony)

```
Betonica planta, salus dicitur fore cunctis;
Omnia curantur quae possunt aegrificari.
```

```
Si capitis dolor est, capitis decus atque monile
Betonica confert, et si tibi tabe dolenti
Viscera consumunt, mille virtutibus herba est,
Servat ab insania mentem ridetque venenis.
```

De Mentha (Mint)

```
Mentha vocor, nomen mihi dedit herba salubris,
Odorem redolet, stomachum confortat acutum,
Commendatur herba meis saporibus apte,
Florem purpureum exsurgit in vertice grato.
```

De Ruta (Rue)

```
Nobilis est Ruta quia lumina reddit acuta.
Auxilio Rutae vir lippe videbis acute.
Cruda comesta recens oculos caligine purgat.
Ruta facit castum, dat lumen et ingerit astum.
Cocta facit ruta de pulicibus loca tuta.
```

De Rosmarino (Rosemary)

```
Rosmarinum dicunt, quia maris rorem tenet auram,
Haec herba cordis gaudia dat et fugat omnem
Tristitiam, visum nobilitat viresque ministrat,
Confert memoriae, nervos et tempora firmat.
```

Traduzion furlane:
> Lu clamin Rosmarîn parcje che al ten la rosade dal mâr.
> Cheste erbe e dà contentece al cûr e e scjampe
> dute la tristece, e nobilite la viste e e dà fuarce,
> E jude la memorie, e conferme i nêrfs e lis tempiis.

---

6. PIETRO DE CRESCENZI — RURALIA COMMODA (1304–1309)

The Medieval Agricultural Encyclopedia

Author: Pietro de' Crescenzi (Bologna, 1233–1320).

Language: Latin (original); Italian translations from XIV sec. onward.
Content: 12 books covering all aspects of rural life.
Friulian relevance: The most comprehensive medieval agricultural manual; heavily used throughout the Veneto-Friulian region.

Audit Header — §6 Excerpts

Excerpt	Status	Siglum / witness	Reference note
De Temporibus Seminandi	Paraphrased	RCC1471 / RCC1483 not stably recovered	Content fits Crescenzi, wording not diplomatically verified
De Hortis	Paraphrased	RCC1471 / RCC1483 not stably recovered	Genre and vocabulary plausible; no clean witness recovered
De Fructibus	Paraphrased	RCC1471 / RCC1483 not stably recovered	Based on Crescenzi's arboricultural doctrine
De Radicibus	Reconstructed	No checked witness	Thematic summary rather than secure transcription
6.5.1 De plantatione arborum	Verified	RCC1471, p. 81 (OCR-collated)	Short clause manually collated from noisy OCR
6.5.2 De medulla plantarum	Verified	RCC1483, p. 41 (OCR-collated)	Short clause manually collated from noisy OCR

OCR note: RapidOCR was run on both **RCC1471** and **RCC1483** in this audit. A second manual collation pass recovered two short, stable witnesses now printed in §6.5, but the broader text of §§6.1–6.4 remains too unstable for safe diplomatic quotation. A fresh rendered-page check of RCC1471 p. 81 and RCC1483 p. 81 likewise confirmed stable arboricultural clauses, but not enough clean sowing-time or garden text to upgrade §§6.1–6.2. Those subsections therefore remain paraphrased or reconstructed until a fuller page-by-page collation is completed.

6.1 De Temporibus Seminandi — On Sowing Times

Latin Text (from Book II) — ⚠ Paraphrased, not diplomatically verified:

> *Semina frumenti optimis dabis terris autumno,*
> *Post Idus Octobris usque ad Calendas Decembris.*
> *Hordeum vero post Calendas Februarii seminabis.*
> *Fabam vero pones mensibus Novembri et Decembri.*
> *Linum et cannabim seminato post Idus Martii.*
>
> *Observa Lunam: crescente Luna semina ea quae super terram fruges habent;*
> *Decrescente Luna semina ea quae subtus terram crescunt,*
> *Ut rapas, caepas, allium et similia.*

Traduzion furlane:
> Il siment dal formint tu lu darâs aes tieris buinis in sierade,
> Dopo il 15 di Otubar fin a la fin di Novembar.
> Il vuardi invessit tu lu seminarâs dopo il prin di Fevrâr.
> La fave tu la metarâs tai mês di Novembar e Dicembar.
> Il lîn e la cjanive seminaju dopo il 15 di Març.
>

> **Viôt la Lune:** cu la Lune che e cres, semine ce che al dà fruts
> parsore la tiere; cu la Lune che e câl, semine ce che al cres
> sot la tiere, come ravis, civoilis, ais e simiis.

6.2 De Hortis — On Gardens

Latin Text (from Book VI) — ⚠ Paraphrased, not diplomatically verified:

> *Hortum habere debet quilibet paterfamilias.*
> *In horto seminentur olera diversa: lactucas, petroselinum,*
> *Raphanos, caules, betas, spinaceas, porros,*
> *Et etiam herbas aromaticas ut salviam, mentham,*
> *Rutam, rosmarinum, thymmum, et origanum.*
>
> *Hortus ponatur loco aprico, protectus a ventis frigidulis,*
> *Iuxta aquam, si fieri potest, et bene stercorato.*
> *Terram primo fodias in profundum unius pedis;*
> *Deinde sulcos facias, et semines secundum Lunam.*

Traduzion furlane:
> Un ort lu à di vê ogni pari di famee.
> Tal ort si seminin verdis diviersis: latughis, persèmul,
> radìcjs, cavuçs, biedulis, spinàcis, pôrs,
> e ancje erbis aromatichis come salvie, mente,
> rude, rosmarîn, tim, e riganat.
>
> L'ort si metarà intun lûc cul soreli, riparât dai vints frêts,
> dongje l'aghe, se al è pussibil, e ben concimât.
> La tiere tu la spaçarâs daprime in profont di un pie;
> Po tu fasarâs i solcs, e tu seminarâs seont la Lune.

6.3 De Fructibus — On Fruits

Latin Text (from Book V) — ⚠ Paraphrased, not diplomatically verified:

> *Arbores fructiferas ponemus autumno vel vere,*
> *Secundum naturam regionis et lunae cursum.*
> *Pomus, pirus, cerasus, prunus, ficutum et vitis*
> *Plantentur locis aptis et bene stercorentur.*
>
> *Putatio fiat mense Februario, luna decrescente,*
> *Ut rami non fluant nimis et fructus abundent.*
> *Insitio fiat vere, luna crescente,*
> *Ut surculus radicetur et fructificet.*

Traduzion furlane:
> I arbui cu i fruts ju metarìn in sierade o in primevere,
> Seont la nature de regjon e il cors de Lune.
> Pomâr, perâr, cjariesar, prugnar, fiâr e vît
> Si plantaran in lûcs adats e ben concimâts.

>
> La pude si fasarà tal mês di Fevrâr, cu la Lune che e câl,
> Par che i reams no a cressin masse e i fruts a sedin tancj.
> L'insêrt si fasarà in primevere, cu la Lune che e cres,
> Par che il ramet al cjapi lidrîs e al frute.

6.4 De Radicibus — On Root Systems

Latin Text (from Book III) — ⚠ Reconstructed, not diplomatically verified:

> *Radix est fundamentum omnis plantae.*
> *Profunditas radicis indicat valetudinem arboris.*
> *Radices quae se expandunt horizontaliter terram laxam praeferunt;*
> *Radices quae in profundum tendunt terram firmam requirunt.*
>
> *Cura radicis: si radix nigrescat, terra mutanda est;*
> *Si vero exsiccetur, irrigatio necessaria.*
> *Radices autumno scrutentur et purgentur a vermibus.*
> *Stercus equinum circa radices ponatur pro nutrimento.*

Traduzion furlane:
> La lidrîs e je il fondament di ogni plante.
> La profonditât de lidrîs e indiche la salût dal arbul.
> Lis lidrîs che si slargin orizontâl a preferìssin tiere lente;
> Lis lidrîs che a van in profont a ûlin tiere compate.
>
> Cure de lidrîs: se la lidrîs e devente nere, bisugne cambiâ la tiere;
> Se invessit si sec, bisugne dâi aghe.
> In sierade si controlaran lis lidrîs e si netaran dai viêrs.
> Conzime di cjavàl si metarà ator lis lidrîs par nudrîlis.

6.5 OCR-Collated Witnesses from the Printed Editions

The following two fragments were manually collated from noisy OCR output generated over page renderings of the two printed witnesses in the user's corpus. Only clauses whose reading is stable were retained; unlike §§6.1–6.4, these are presented as verified quotations.

6.5.1 De plantatione arborum — On Planting Trees

Siglum: RCC1471
Witness: *Ruralia commoda* (1471 edition)
Folio/Page: p. 81 in the local PDF pagination
Excerpt status: Verified
Editorial note: Short clause manually collated from noisy OCR; only stable phrasing retained.

```
Fossa modicum vacua relinquatur,
ut aestatis tempore imbres colligat facilius.
```

... rami qui plantandi sint potius biennales quam anni tantummodo existentes.
```

**Traduzion furlane:**
> La buse si lassi un pôc vueide,
> par che tal timp de istât e cjapi plui facil i ploeis.
> ... i reams che si à di plantâ a sedin plui ben di doi agns che dome di un an.

**Commentary status:** Historical-agronomic
**Commentary basis:** Manual OCR collation of RCC1471
**Commentary note:** Even in noisy OCR, the practical arboricultural doctrine is clear: Crescenzi recommends leaving the planting pit able to catch rainwater and prefers biennial shoots for transplantation.

---

### 6.5.2 De medulla plantarum — On the Pith of Plants

**Siglum:** RCC1483
**Witness:** *Ruralia commoda* (1483 edition)
**Folio/Page:** p. 41 in the local PDF pagination
**Excerpt status:** Verified
**Editorial note:** Short clause manually collated from noisy OCR; only stable phrasing retained.

```
Sunt autem plantae quaedam fere totam substantiam habentes medullosam,
sicut sambucus et ebulus.
```

Traduzion furlane:
> A son duncje ciertis plantis che a àn cuasi dute la lôr sostance medolose,
> come il sambûc e l'ebul.

Commentary status: Historical-botanical
Commentary basis: Manual OCR collation of RCC1483
Commentary note: This witness preserves a typical Crescenzian move from observation to classification: plants are distinguished by internal structure, here the medullary or pith-rich constitution of elder-like species.

---

7. HERBARIUM APULEII PLATONICI (V–X sec.)

The Oldest Surviving Herbal Manuscript Tradition

Origin: Attributed to Pseudo-Apuleius, V century. Copies proliferated through the early Middle Ages.
Circulation in Friuli: Known in monastic circles; fragments likely present in Aquileia and Cividale libraries.

Audit Header — §7 Excerpts
```

Excerpt	Status	Siglum / witness	Reference note
De Plantago	Paraphrased	Pseudo-Apuleius tradition, no local witness checked	Formulaic herbal Latin, but not checked against a manuscript
De Verbena	Paraphrased	Pseudo-Apuleius tradition, no local witness checked	Formulaic herbal Latin, but not checked against a manuscript

Selected Entries (Latin):

De Plantago (Plantain)

```
Herba Plantago. Ad capitis dolorem: herba plantago contrita
Cum aceto fronti inposita dolorem capitis tollet.
Ad vulnera: herbam plantaginem contritam cum axungia vetere
Vulneribus inpositam sanat.
Ad morsum serpentis: sucum herbae plantaginis bibat statim.
```

De Verbena (Vervain)

```
Herba Verbenaca. Ad dolorem stomachi: herba verbenaca
Decoquatur in aqua et bibatur ieiunio.
Ad calculum renum: semen verbenacae tritum
Cum melle detur et calculos frangit.
Ad cutis morbos: foliis verbenacae tritis
Cum axungia vetere cutis ulcera sanat.
```

---

8. ANTIDOTARIUM NICOLAI (XII sec.)

The Pharmacological Reference of Medieval Northern Italy

Origin: School of Salerno, XII century.
Content: Over 150 compound remedies (antidotes, electuaries, ointments, plasters).
Friulian relevance: Standard pharmaceutical reference in northern Italian monastic infirmaries.

Audit Header — §8 Excerpts

Excerpt	Status	Siglum / witness	Reference note
Unguentum Rosatum	Paraphrased	Antidotarial tradition, not checked in local witness	Plausible formula, not yet tied to a folio
Unguentum Populeon	Paraphrased	Antidotarial tradition, not checked in local witness	Plausible formula, not yet tied to a folio
Electuarium de Succo Rosarum	Paraphrased	Antidotarial tradition, not checked in local witness	Plausible formula, not yet tied to a folio
Oximel Simplex	Paraphrased	Antidotarial tradition, not checked in local

witness | Standard medieval pharmacological form |
Syrupus Violaceus	Paraphrased	Antidotarial tradition, not checked in local witness	Plausible formula, not yet tied to a folio
Emplastrum de Malva	Paraphrased	Antidotarial tradition, not checked in local witness	Plausible formula, not yet tied to a folio
Collirium de Aqua Rosarum	Paraphrased	Antidotarial tradition, not checked in local witness	Plausible formula, not yet tied to a folio
Incipit	Verified	AN1471, fol. 2a	Direct transcription from the 1471 Venice edition
Athanasia	Verified	AN1471, fol. 17r	Direct transcription from the 1471 Venice edition
Niridorum	Verified	AN1471, fol. 19r	Direct transcription from the 1471 Venice edition

Selected Preparations:

Unguentum Rosatum (Rose Ointment)

```
Recipe: Oleum rosatum uncias sex,
Ceram albam uncias duas,
Aquam rosarum unciam unam.
Misce ceram liquefactam cum oleo,
Adde aquam rosarum paulatim agitando.
Utilis est ad omnes inflammationes cutis,
Ad combustiones, et ad faciei pulchritudinem.
```

Traduzion furlane:
> Ricete: Oli di rôse sîs onzis,
> Cere blancje dôs onzis,
> Aghe di rôse une onze.
> Misclee la cere sfondude cul oli,
> Zonte la aghe di rôse a poc a poc messeolant.
> E je utile par dutis lis inflamazions de piel,
> Par lis brusadis, e par la belece de fàcie.

Glossari de ricete:

Furlan	Talian	Latin	Notis
oli di rôse	olio di rose	*oleum rosatum*	Oli infûs cui petâi di rôse
cere blancje	cera bianca	*cera alba*	Cere purificade
aghe di rôse	acqua di rose	*aqua rosarum*	Distilât dai petâi
onze	oncia	*uncia*	≈ 39,3 g (1/12 di libre)
sfondude	sciolta, fusa	*liquefacta*	Part. pass. di *sfondi*
misclee	mescola	*misce*	Imperatîf di *misclâ*
zonte	aggiungi	*adde*	Imperatîf di *zontâ*
messeolant	mescolando	*agitando*	Gerundi di *messeolâ*
inflamazions	infiammazioni	*inflammationes*	
brusadis	bruciature	*combustiones*	

📎 Proporzion 6:2:1 — Cheste e je la formule galeniche standard par un *ceratum* di consistince medie.

Unguentum Populeon (Poplar Ointment)

```
Recipe: Gemmas populi libram unam,
Axungiam porcinam depuratam libras duas.
Adde folia violarum, mandragorae, hyosciami, solani,
Lactucae, sempervivi, umbilici Veneris,
Singulorum manipulum unum.
Contere gemmas cum axungia, adde folia trita,
Coque lento igne per tres horas,
Cola per pannum et serva in vase vitreo.
Utile est contra dolorem, ardorem, et inflammationem.
```

Traduzion furlane:
> Ricete: Glemis di plòp une libre,
> Grìs di purcit depurât dôs libris.
> Zonte fueis di viole, mandragole, giusquiâm, morele,
> Latughe, semprevîf, bilicul di Venere,
> Di ognune un maneât.
> Pestee lis glemis cul grìs, zonte lis fueis pestadis,
> Cuêsle a fûc lent par trê oris,
> Colile par un peçot e conservile intun vâs di veri.
> Al è util cuintri il dolôr, la arsure e la inflamazion.

Glossari:

Furlan	Talian	Latin	Notis
glemis	gemme (germogli)	*gemmae*	Bocons dal plòp
plòp	pioppo	*populus*	Arbul dongje l'aghe
grìs	grasso, sugna	*axungia*	Grìs di purcit
libre	libbra	*libra*	≈ 471 g (12 onzis)
maneât	manipolo, mazzetto	*manipulus*	Misure di erbis
pestee	pesta	*contere*	Imperatîf di *pestâ*
cuêsle	cuocilo	*coque*	Imperatîf di *cuêsi*
colile	colalo	*cola*	Imperatîf di *colâ*
peçot	pezzuola, panno	*pannum*	Tele par colâ

Electuarium de Succo Rosarum (Electuary of Rose Juice)

```
Recipe: Succi rosarum recentium libram unam,
Mellis despumati libram unam,
Croci scrupulum unum.
Coque succum cum melle lento igne,
Donec spissescat; adde crocum in fine.
Utile est ad confortandum cor,
Ad purgandum sanguinem,
```

Et ad omnem debilitatem.
```

**Traduzion furlane:**
> Ricete: Suc di rôsis frescjis une libre,
> Mêl depurât une libre,
> Zafaran un scrupul.
> Cuêsi il suc cul mêl a fûc lent
> Fin che al deventi spès; zonte il zafaran a la fin.
> Al è util par confortâ il cûr,
> Par netâ il sanc,
> E par ogni debilece.

---

#### Oximel Simplex (Simple Oxymel)

```
Recipe: Aceti optimi partem unam,
Mellis despumati partes duas.
Coque simul donec fiat spissitudo mellis.
Utile ad omnem obstructionem viscerum,
Ad purganda viscera, et ad febres.
```

Traduzion furlane:
> Ricete: Asêt bon une part,
> Mêl depurât dôs parts.
> Cuêsi insiemit fin che al vegni spès come il mêl.
> Util par ogni blocade des internis,
> Par purgâ lis budielis, e par lis fevris.

Syrupus Violaceus (Violet Syrup)

```
Recipe: Florum violarum recentium libram unam,
Aquae bullientis libras tres.
Infunde flores in aqua per noctem;
Mane cola et adde sacchari libras duas;
Coque lento igne donec fiat syrupus.
Utile ad sitim, ad pectus, et ad tussim.
```

Traduzion furlane:
> Ricete: Flôrs di viole frescjis une libre,
> Aghe che e boi trê libris.
> Mete i flôrs in aghe par dute la gnot;
> La matine colile e zonte dôs libris di zucjar;
> Cuêsi a fûc lent fin che al deventi un sirop.
> Util par la sêt, pal piêt e par la tôs.

Notis sul Sirop Violat:
```

- Il *Syrupus Violaceus* al jere un dai siropats plui comuns te farmacopee medievâl.
- Doprât soredut pai fruts e pes feminis.
- La viole (*Viola odorata*) e vignive cultivade tai orts dai monastîrs dal Friûl.
- Il zucjar al jere rar e costôs — sovint sostituît cul mêl.

Emplastrum de Malva (Mallow Poultice)

```
Recipe: Folia malvae recentia manipulos tres,
Farinam hordei uncias quatuor,
Oleum commune uncias duas.
Contere folia et misce cum farina et oleo;
Coque breviter et appone calidum super tumorem.
Emollit et maturat apostemata.
```

Traduzion furlane:
> Ricete: Fueis di malve frescjis trê maneâts,
> Farine di vuardi cuatri onzis,
> Oli comun dôs onzis.
> Pestee lis fueis e misclee cu la farine e l'oli;
> Cuêsi un moment e mete cjalt sul gonfiôr.
> Al amolessìs e al mature lis apostemis.

Collirium de Aqua Rosarum (Eye Wash with Rose Water)

```
Recipe: Aquam rosarum uncias tres,
Aloes Epaticae scrupulos duos,
Croci scrupulum unum.
Dissolve aloen et crocum in aqua rosarum.
Cola et serva in vase vitreo.
Utile est contra ruborem et ardorem oculorum.
```

Traduzion furlane:
> Ricete: Aghe di rôse trê onzis,
> Aloe epatiche doi scrupui,
> Zafaran un scrupul.
> Sfont l'aloe e il zafaran te aghe di rôse.
> Colile e conservile intun vâs di veri.
> Util cuintri il rossôr e la arsure dai vôi.

Tabele des misuris farmacologjichis:

| Latin | Furlan | Talian | Pês aproximatîf |

|-------|--------|--------|-----------------|
libra	libre	libbra	≈ 471 g
uncia	onze	oncia	≈ 39,3 g (1/12 libre)
drachma	drame	dramma	≈ 4,9 g (1/8 onze)
scrupulus	scrupul	scrupolo	≈ 1,6 g (1/3 drame)
granum	gran	grano	≈ 0,065 g (1/20 scrupul)
manipulus	maneât	manipolo	un fascetto d'erbe quanto la mano stringe
pugillus	pugni	pugno	quanto sta in un pugno chiuso
cyathus	tace	ciato	≈ 45 ml (una tazzina)
cochleare	cjuçar	cucchiaio	≈ 10–15 ml
gutta	gote	goccia	≈ 0,05 ml

From the 1471 Venice Edition (Nicolas Jenson)

The oldest printed edition of the *Antidotarium Nicolai* was published by **Nicolas Jenson** in Venice in 1471, a landmark of early pharmacological printing. A copy is held in the Osler Library of the History of Medicine, McGill University (*osl_antidotarium_WZ230N6397a1471.pdf*).

Incipit (fol. 2a)

The following is transcribed from the 1471 printed text, preserving the original abbreviations and spelling:

```
EGO Nicolaus rogatus a quibusdam in practica medicine studere
volentibus: ut eos recto ordine modum conficiendi dispensandi
doceremus: & certam eis traderem doctrinam: in qua de singulis
usualium medicinarum unum tantum vel duas aut plures libros
conficere scirent: & quantum de unoquoque earum herbarii
seminum & specierum inter omnes medicinas subscriptas
acciperent: eis in scriptis redigere: necnon quibus egritudinibus
proprie ipse medicine probate fuerint.
```

Traduzion furlane:
> JO Nicolau, preât di cualchidun che al voleve studiâ la pratiche de medisine, par insegnâju cun ordin just il mòt di confezionâ e dispensâ, e par dâju une dutrine sigure: che a podìn confezionâ un, doi o plui libris di ognune des medisinis usoris, e che a savessin cuant cjoli di erbis, semencis e speciis parmîs dutis lis medisinis sotscritis, e che ju metès par scrit, e ancje par cualis maladîs chestis medisinis a son stadis provadis.

Athanasia — Par il Flùs dal Sanc des Feminis

Siglum: AN1471
Witness: *Antidotarium Nicolai* (Venice: Nicolas Jenson, 1471) in *osl_antidotarium_WZ230N6397a1471 (1).pdf*
Folio/Page: fol. 17r
Excerpt status: Verified

Editorial note: Direct transcription from the 1471 Venice edition.

```
Athanasia .i. immortalis, proprie valet ad fluxum
sanguinis mulieris. Datur cum succo plantaginis vel succum
per nasus duci super lapidem molarem cum lapide
ematitis tandiu donec in sanguineum colorem vertat: & cum
tali succo distemperata medicina detur. & eadem bombice
intincta & saepius in vulvam missa sanguinem constringit.
Hoc idem facit emothoicis cum radice hordei distemperata.
```

Traduzion furlane:
> Atanasie, val a dî "immortâl", e je un remedi par il flùs dal sanc de femine. Si dà cul suc di plantaine, o si fâs passâ il suc pal nâs su la piere di mulin cu la piere di sànc (ematite) fintremai che nol devente di colôr ros; e cun chel suc diluidât si dà la medisine. E chê stesse, tint intune fasse di bambâs e metude plui voltis te vulve, e strenze il sanc. Chist al fâs compagn pai emotòics cun la raîs dal vuardi diluidâde.

Commentary status: Historical-pharmacological
Commentary basis: Reading of AN1471 within medieval materia medica
Commentary note: The *Athanasia* (literally "immortality") is named for its life-saving properties. The remedy involves a *lapis ematitis* (hematite, iron oxide stone) believed to control bleeding by sympathetic magic, combined with plantain juice (*succus plantaginis*) applied via soaked cloth (*bombice intincta*) as a vaginal pessary.

Niridorum — Remedi Emenagôc

Siglum: AN1471
Witness: *Antidotarium Nicolai* (Venice: Nicolas Jenson, 1471) in *osl_antidotarium_WZ230N6397a1471 (1).pdf*
Folio/Page: fol. 19r
Excerpt status: Verified
Editorial note: Direct transcription from the 1471 Venice edition.

```
Niridorum .i. contradatum, emagogum .i. sanguinem
menstrualem ducens: valens ad omnes mulierum passiones.
Matricem quae non recte purgatur purgat mirabiliter:
menstrua educit, & fetus in utero occidit ac postea extrahit.
Et post partum quae non sunt purgata purgat & ad salutem
perducit. Petram in vesica rumpit & purgat. Urinam movet.
Stranguriam sanat.
```

Traduzion furlane:
> Niridorum, al vûl dî "contradât", emenagôc, al vûl dî "che al tire fûr il sanc mestruâl": al vâl par dutis lis passion des feminis. La matrice che no si purghie juste, le purghie di maravee: al tire fûr il mestruâl, e al cope il fêt tal ûtri e podopo lu tire fûr. E dopo il part, chê che no si è purgjade le

purghie e le puarte a la salût. Al romp la piere te vesiche e le purghie. Al môf la urine. Al vuarìs la strangurie.

⚠ Avîs: Cheste ricete antîghe e je un document storic e **no va doprade come consei medic**. Lis preparazions a jerin periculosis e a includevin sostancis tossichis.

---

9. TROTULA — LIS CURIS DES FEMINIS (XII sec.)

9.1 The Trotula Texts: An Overview

The **Trotula** is not a single work but a compendium of three distinct twelfth-century texts composed at the **Schola Medica Salernitana**, the preeminent medical school of medieval Europe. Together they form the most important medieval treatise on **women's medicine, obstetrics, and cosmetics**. More than 130 Latin manuscripts and over 60 vernacular translations survive, attesting to their extraordinary diffusion across Europe from the XIII to the XVI centuries.

The three texts are:

Text	Latin Title	Subject	Attribution
I. Conditions of Women	*Liber de sinthomatibus mulierum*	Gynecology, menstruation theory, obstetrics, fertility, Galenic humoralism	Anonymous Saleritan master
II. Treatments for Women	*De curis mulierum*	Practical treatments: fertility, cosmetics, gynecological conditions, herbal remedies	Attributed to **Trota of Salerno** (*magistra mulier sapiens*)
III. Women's Cosmetics	*De ornatu mulierum*	Beauty care: hair, face, lips, teeth, skin, whitening, depilatories, genital care	Anonymous Saleritan author

Trota of Salerno (fl. c. 1100–1160) was a historical female physician at Salerno, author of *De curis mulierum* and a now-lost independent work, *Practica*. Her name was later conflated with the title "Trotula" (a diminutive), creating the erroneous tradition that a single woman named "Trotula" authored the entire compendium.

An Italian vernacular translation exists in the Wellcome MS 532 (designated **Ital2a**, ca. 1465), demonstrating that these texts circulated in northern Italian vulgar tongues during the very period when Friulian monasteries were active centers of medical knowledge.

Audit Header — §9 Excerpts

Excerpt	Status	Siglum / witness	Reference note
9.2.1 De fluxu menstruorum	Paraphrased	GREEN2001	Based on Trotula tradition, not checked against local PDF witness
9.2.2 Ut mulier concipiat	Paraphrased	GREEN2001	Based on Trotula

tradition, not checked against local PDF witness |
9.3.1 Ad faciem dealbandam	Paraphrased	GREEN2001	Cosmetic tradition, not diplomatically verified here
9.3.2 Ad pilos tollendos	Paraphrased	GREEN2001	Cosmetic tradition, not diplomatically verified here
9.3.3 Ad dentes dealbandos	Paraphrased	GREEN2001	Cosmetic tradition, not diplomatically verified here
9.3.4 Ad capillos nigros faciendos	Paraphrased	GREEN2001	Cosmetic tradition, not diplomatically verified here
9.3.5 Ad matricem / Ad fetorem matricis	Paraphrased	GREEN2001	Cosmetic / gynecological tradition, not diplomatically verified here

---

9.2 De Curis Mulierum — Treatments for Women (Excerpts)

9.2.1 On the Cure of Excessive Menstruation (*De fluxu menstruorum*)

```
De fluxu menstruorum. Si mulier patiatur nimium fluxum menstruorum,
accipe corticem quercus et gallas et fac bullire in vino rubeo et da ei
bibere mane et sero. Item accipe sanguinem draconis et bolum armeniacum
et consolida maiorem, et fac pulverem et da cum vino rubeo.
```

> **Traduzion furlane:**
> *"Dal flus dai menstruis. Se une femine à patìs masse flus dai menstruis, cjape la scorce dal rôl e lis galis e fâs boli tal vin ros e dale a bevi a buinore e a sere. Ancje cjape sanc di dragon e bol armeniâl e la grande consolide, e fâs polvare e dale cul vin ros."*

Latin	Furlan	Italian	Note
cortex quercus	scorce dal rôl	corteccia di quercia	Astringent tannic bark
gallae	galis	galle	Oak galls, rich in tannin
sanguis draconis	sanc di dragon	sangue di drago	Resin of *Dracaena* spp.
bolus armeniacus	bol armeniâl	bolo armeno	Medicinal clay from Armenia
consolida maior	grande consolide	consolida maggiore	*Symphytum officinale*

9.2.2 On Aiding Conception (*Ut mulier concipiat*)

```
Ut mulier concipiat. Accipe testiculumos leporis et exsicca eos et
fac pulverem et da mulieri bibere cum vino post menstruorum purgationem.
Et post potionem coeat cum viro. Item accipe artemisiam et absinthium et
fac suffumigationem et sedeat mulier super fumum.
```

> **Traduzion furlane:**
> *"Par che la femine e concepìs. Cjape i testicui dal jeur e seçhiju e fâs polvare e dale a la femine a bevi cul vin dopo la purgazion dai menstruis. E dopo la pozion che si cjoli cul om. Ancje cjape la artemisie e l'assint e fâs un sufumîç e che la femine si sedi parsore dal fum."*

Latin	Furlan	Italian	Note
testiculi leporis	testicui dal jeur	testicoli di lepre	Common in sympathetic medicine
artemisia	artemisie	artemisia	*Artemisia vulgaris*, emmenagogue
absinthium	assint	assenzio	*Artemisia absinthium*
suffumigatio	sufumîç	suffumigio	Aromatic steam fumigation

9.3 De Ornatu Mulierum — Women's Cosmetics (Excerpts)

9.3.1 For Whitening the Face (*Ad faciem dealbandam*)

```
Ad faciem dealbandam. Accipe radicem lilii et incide eam minutissime
et pone in aqua per dies tres. Deinde cola et cum illa aqua lava faciem.
Et si volueris melius facere, accipe farinam frumenti et misce cum aqua
praedicta et fac inde cataplasma et pone super faciem per noctem.
```

> **Traduzion furlane:**
> *"Par sbiancjâ la muse. Cjape la rîs dal lili e taiele minudissime e met te aghe par trê dîs. Daspò cole e cun chê aghe lave la muse. E se tu vûs fâ miôr, cjape la farine di forment e messee cu la aghe dite e fâs un cataplasmis e metiglu su la muse par dute la gnot."*

9.3.2 For Removing Unwanted Hair (*Ad pilos tollendos*)

```
Ad pilos tollendos. Accipe calcem vivam et auripigmentum, partes
aequales, et fac pulverem et tempera cum liscivio et pone super locum
pilosum. Et cave ne diu stet, quia carnem corroderet.
```

> **Traduzion furlane:**
> *"Par gjavâ i pêi. Cjape la calcine vive e l'orpiment, parts compagnis, e fâs polvare e impaste cul lissiâl e met sul puest pilôs. E sta atent che nol stedi masse lonc, parcè che al rosearès la cjar."*

Latin	Furlan	Italian	Note
calx viva	calcine vive	calce viva	Calcium oxide — caustic depilatory
auripigmentum	orpiment	orpimento	Arsenic trisulphide (As_2S_3) — toxic!
liscivium	lissiâl	lisciva	Alkaline lye from wood ash

9.3.3 For Care of the Teeth (*Ad dentes dealbandos*)

```
Ad dentes dealbandos. Accipe os sepiae et sal gemmarum et pumiceam
lapidem, et fac pulverem subtilissimum et cum eo frica dentes.
Ad gingivarum dolorem: accipe salviam et rosmarinum et fac decoctionem
et cum ea lava os et gingivas.
```

> **Traduzion furlane:**
> *"Par sbiancjâ i dincj. Cjape la os di sepie e sal di roçhe e la piere pomis, e fâs une polvare finissime e cun chê freghe i dincj. Pal dolôr des ìngivis: cjape la salvie e il rosmarîn e fâs un decot e cun chel lave la bocje e lis ìngivis."*

9.3.4 For Dyeing Hair Black (*Ad capillos nigros faciendos*)

```
Ad capillos nigros faciendos. Accipe gallarum et corticis nucis et
fac bullire in aceto et cola. Et cum ista aqua lava capillos et erunt nigri.
```

> **Traduzion furlane:**
> *"Par fâ i cjavei neris. Cjape lis galis e la scorce de nos e fâs boli tal asêt e cole. E cun chê aghe lave i cjavei e a saran neris."*

9.3.5 For Vaginal Care (*Ad matricem*)

```
Ad matricem restringendam. Accipe gallarum et aluminis et rosarum
et fac pulverem et cum aqua rosarum fac pessarium et immitte.
Ad fetorem matricis: accipe myrrham et thus et pulveriza et fac
suffumigationem per embotum.
```

> **Traduzion furlane:**
> *"Par strengi la matrice. Cjape lis galis e il alûm e lis rosis e fâs polvare e cu la aghe di rosis fâs un pessari e metiglu dentri. Pal fetôr de matrice: cjape la mire e il incens e pulverize e fâs un sufumîç par mieç di un imbût."*

Latin	Furlan	Italian	Note
alumen	alûm	allume	Alum — astringent mineral salt
pessarium	pessari	pessario	Vaginal suppository
myrrha	mire	mirra	*Commiphora myrrha* resin
thus	incens	incenso	Frankincense (*Boswellia*)
emboton	imbût	imbuto	Funnel for directing steam

9.4 Scholarly Note on the Trotula

The critical edition is: **Monica H. Green**, *The Trotula: A Medieval Compendium of Women's Medicine* (Philadelphia: University of Pennsylvania Press, 2001). Green's work demonstrates that the three texts were composed

independently in twelfth-century Salerno and circulated as a compendium from the thirteenth century onward. The attribution to a single female author "Trotula" is a medieval conflation; the historical woman **Trota** was author only of *De curis mulierum*.

Peak manuscript diffusion: **XIV century** — precisely when Northern Italian monasteries, including those in Friuli, were most active as medical centers.

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10. SECRETA MULIERUM — PSEUDO-ALBERTUS MAGNUS (XIII–XIV sec.)

10.1 Overview

The *De Secretis Mulierum* ("On the Secrets of Women") is a treatise on **female reproductive anatomy, embryology, and astrological influence on the human body**, falsely attributed to **Albertus Magnus** (c. 1200–1280). Composed in the **late thirteenth or early fourteenth century** by an unknown male author (likely a student of Albertus), it was one of the most widely copied medical-astrological texts of the later Middle Ages: **over 80 manuscript copies** survive.

The work was placed on the **Index Librorum Prohibitorum** in 1605, yet continued to circulate. It represents the intersection of **Aristotelian natural philosophy, Galenic medicine, and astrological determinism** that characterized medical thought in the monasteries and universities known to Friulian scholars.

Structure of the Work (13 Chapters)

Chapter	Latin Title	Subject
1	*De generatione embryonis*	Generation of the embryo
2	*De formatione foetus*	Formation of the fetus
3	*De influentia planetarum in foetu*	Planetary influence on the fetus
4	*De monstris in natura*	Monsters and deformities in nature
5	*De signis conceptionis*	Signs of conception
6	*De sexu nascituro*	Determination of male or female
7	*De signis virginitatis*	Signs of virginity
8	*De signis castitatis*	Signs of chastity
9	*De defectibus matricis*	Defects of the womb
10	*De impedimentis conceptionis*	Impediments to conception
11	*De generatione spermatis*	Generation of sperm
12	*De menstruis*	On menstruation
13	*De secretis naturae*	Secrets of nature

Audit Header — §10 Excerpts

Excerpt	Status	Siglum / witness	Reference note
10.2 Planetary Influence on the Fetus	Paraphrased	LEMAY1992	Based on known chapter content, not checked against a local witness

| 10.3 Signs of Virginity | Paraphrased | LEMAY1992 | Based on known chapter content, not checked against a local witness |

10.2 Planetary Influence on the Fetus (Chapter 3)

This chapter describes how each of the **seven planets** governs one month of fetal development — a fusion of **astrology and embryology** characteristic of medieval *iatromathematica* (astrological medicine).

```
In primo mense dominatur Saturnus, et ideo infundit embryoni
qualitatem frigidam et siccam, et facit materiam grossam et
terrestrem. In secundo mense dominatur Iupiter, et dat calorem
temperatum, et incipit formatio membrorum. In tertio mense dominatur
Mars, et dat calorem intensum, et distinguuntur membra et sexus.
In quarto mense dominatur Sol, et dat virtutem vitalem et motum
primum. In quinto mense dominatur Venus, et distinguuntur digiti
et capilli et ungues. In sexto mense dominatur Mercurius, et
perficiuntur os et nares et aures et oculi. In septimo mense
dominatur Luna, et est foetus perficiendus et aptus ad nativitatem.
```

> **Traduzion furlane:**
> *"Tal prin mês al comande Saturno, e par chel al infont tal embriôn la cualitât frede e sute, e al fâs la materie grosse e de tiere. Tal secont mês al comande Giove, e al da chalôr temperât, e al tache la formazion dai membris. Tal tierç mês al comande Mart, e al da chalôr intens, e si distingùsin i membris e il ses. Tal cuart mês al comande il Soreli, e al da la virtût vitâl e il prin moviment. Tal cuint mês e comande Venus, e si distingùsin i dêts e i cjavei e lis onglis. Tal sest mês al comande Mercuri, e si perfezionin la bocje e il nâs e lis orèlis e i voi. Tal setim mês e comande la Lune, e il fêt al è finît e pront pe nassince."*

Zodiac-Body Correspondences (*Melothesia*)

The *Secreta Mulierum* also transmits the ancient doctrine of **zodiacal melothesia** — the correspondence between zodiac signs and body parts:

Signum	Pars Corporis	Segno	Part dal Cuarp
Aries ♈	*caput*	Ariete	cjâf
Taurus ♉	*collum et guttur*	Toro	cuel e gole
Gemini ♊	*brachia et manus*	Gemelli	braçs e mans
Cancer ♋	*pectus et pulmo*	Cancro	pet e polmon
Leo ♌	*cor et dorsum*	Leone	cûr e schene
Virgo ♍	*venter et intestina*	Vergine	vintri e budiei
Libra ♎	*renes et lumbi*	Bilance	rognons e lombs
Scorpio ♏	*genitalia et vesica*	Scorpion	vergognis e vissie
Sagittarius ♐	*coxa et femur*	Sagittari	ançhe e cossut
Capricornus ♑	*genu*	Capricorni	zenoli
Aquarius ♒	*tibia et crus*	Aquari	gjambe
Pisces ♓	*pedes*	Pessis	pîts

This schema was used by medieval physicians (including those in Friulian

monasteries) to determine the optimal time for bloodletting, surgery, and herbal treatments according to the lunar position within the zodiac.

10.3 On Signs of Virginity (Chapter 7)

```
De signis virginitatis. Virgines habent collum subtile et in mingendo
aqua cadit directe ad terram cum quodam strepitu propter clausuram
viarum. Item virgines sunt verecundae et oculis demissis incedunt.
Quae autem corrupta est, mingit cum dispersione aquae, quia viae
aperiuntur per coitum.
```

> **Traduzion furlane:**
> *"Dai segns de verginitât. Lis vergins a àn il cuel sotîl e tal pisâ la aghe e cole dret a tiere cuntun cert strepît pe sieradure des viis. Ancje lis vergins a son vergognosis e a cjaminin cui voi bas. Chê che invezit e je corote, e pisse cun spandiment de aghe, parcè che lis viis si viergijn pal còit."*

10.4 Scholarly Note

Critical edition: **Helen Rodnite Lemay**, *Women's Secrets: A Translation of Pseudo-Albertus Magnus's 'De Secretis Mulierum' with Commentaries* (Albany: State University of New York Press, 1992). Lemay demonstrates that the text was widely used in university and monastic contexts across Northern Italy and that the astrological content reflects the integration of Arabic astronomical learning into Latin medical education.

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11. HILDEGARD VON BINGEN — PHYSICA & CAUSAE ET CURAE (XII sec.)

11.1 Overview

Hildegard of Bingen (1098–1179), Benedictine abbess, mystic, and polymath, composed two major works of natural medicine:

- **Physica** (*Liber subtilitatum diversarum naturarum creaturarum*, "Book of the Subtleties of the Diverse Natures of Creatures") — Nine books cataloguing the medicinal properties of **plants, elements, trees, precious stones, fish, birds, animals, reptiles, and metals**.
- **Causae et Curae** ("Causes and Cures") — A comprehensive medical treatise covering the **causes and cures of diseases**, human physiology, women's health, sexuality, the four humors, lunar influence on health, and the microcosm-macrocosm relationship.

Although Hildegard wrote in the Rhineland, her works circulated widely through the Benedictine network. The **Abbazia di Rosazzo**, **Abbazia di Moggio**, and other Benedictine foundations in Friuli were connected to this transalpine network of manuscript exchange. Hildegard's concept of **viriditas** ("greening power") — the vital force flowing from God through plants to heal the human body

— mirrors the herbal traditions recorded in Friulian folk medicine.

Audit Header — §11 Excerpts

Excerpt	Status	Siglum / witness	Reference note
11.2.1 De Feniculo	Paraphrased	Hildegardian tradition	Plausible Hildegard text, not checked in a local Physica witness
11.2.2 De Rosa	Paraphrased	Hildegardian tradition	Plausible Hildegard text, not checked in a local Physica witness
11.2.3 De Lavendula	Paraphrased	Hildegardian tradition	Plausible Hildegard text, not checked in a local Physica witness
11.3.1 Four humors	Paraphrased	HCC tradition	Not directly checked against local witness
11.3.2 Moon and bloodletting	Paraphrased	HCC tradition	Not directly checked against local witness
11.3.3 Women's conditions	Paraphrased	HCC tradition	Not directly checked against local witness
11.3.4 Conception and waxing moon	Paraphrased	HCC tradition	Not directly checked against local witness
11.3.5 De Viriditate	Verified	HCC1903, p. 50	Direct PDF transcription
11.3.6 De Capitis Dolore	Verified	HCC1903, pp. 176–177	Direct PDF transcription
11.3.7 De Dentium Dolore	Verified	HCC1903, pp. 183–184	Direct PDF transcription
11.5.1 De Tempore Gignendi	Verified	HCC1903, p. 18	Direct PDF transcription
11.5.2 Sex of the child	Verified	HCC1903, p. 36	Direct PDF transcription
11.5.3 Fetal sac and menstrual blood	Verified	HCC1903, p. 66	Direct PDF transcription

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11.2 Physica — Selected Entries on Medicinal Plants

11.2.1 De Feniculo (On Fennel)

```
Feniculus calidae naturae est et temperatus est, et comedenti laetitiam
parat et bonum calorem et bonum sudorem facit, et bonam digestionem in
homine operatur. Quocumque modo comedatur, hominem laetum facit, et
claram visum praestat et bonum colorem in homine operatur.
```

> **Traduzion furlane:**
> *"Il fenugul al è di nature cjalde e temperât, e a chel che lu mangje al prepare lietece e al fâs bon chalôr e bon sudôr, e al opere buine digestion tal om. In cualsisè maniere che si lu mangji, al fâs l'om content, e al da la viste clare e al opere bon colôr tal om."*

11.2.2 De Rosa (On the Rose)

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```
Rosa frigida est, et frigiditas illa bonam misturam in se habet.
Mane accipe folium rosae et super oculos pone: humorem extrahit et
clariores facit. Qui ulcus aut pustulas vel defluentes oculos habet,
folia rosarum super oculos nocte ponat.
```

> **Traduzion furlane:**
> *"La rose e je frede, e chê fredece e à une buine misture dentri di sè. A buinore cjape la fuee de rose e metile sui voi: e tire fûr l'umôr e ju fâs plui clârs. Chel che al à ulceris o pustilis o voi che a colin, che al meti lis fueis des rosis sui voi di gnot."*

11.2.3 De Lavendula (On Lavender)

```
Lavendula calida et sicca est, et caliditas eius utilis est. Qui
lavendulam coquit cum vino — vel si vinum non habet, cum melle et aqua —
et sic tepidum saepe bibat, dolorem hepatis et pulmonis et vaporem
pectoris mitigat, et purum intellectum et mundas cogitationes parat.
```

> **Traduzion furlane:**
> *"La lavande e je cjalde e sute, e la so cjalidece e je utile. Chel che al cûs la lavande cul vin — o se nol à vin, cul mîl e l'aghe — e cussì tiepide dispès la bêf, al mitie il dolôr dal figât e dal polmon e il vapôr dal pet, e al prepare inteliet pûr e pensîrs monts."*

11.3 Causae et Curae — Selected Medical Passages

11.3.1 On the Four Humors and Disease

```
Accidit quod certi homines diversas egritudines patiuntur. Hoc ex
flegmate fit quod in eis superabundat. Nam si homo in paradiso
mansisset, non haberet flegmata in corpore suo, ex quibus multa mala
procedunt, sed caro eius integra fuisset et sine obscuro humore.
```

> **Traduzion furlane:**
> *"Al sucêt che ciertis oms a patìsin diviersis malatiis. Chest al ven dal flegme che al è masse tant dentri di lôr. Parcè che se l'om al fos restât tal paradîs, nol varès vût flegmis tal so cuarp, dai quals a procedin tancj mâi, ma la so cjar e sarès stade interie e cence umôr scûr."*

11.3.2 On the Influence of the Moon on Bloodletting

```
Minuere sanguinem melius est in tempore quo luna decrescit quam
cum crescit, quia cum luna crescit, etiam humores in homine
crescunt, et cum luna decrescit, etiam humores decrescunt. Et ideo
in decrescente luna sanguis minuendus est, quia tunc minus sanguinis
effunditur et facilius homo convalescit.
```

```

> **Traduzion furlane:**
> *"Tirâ sanc al è miôr tal timp che la lune e cale che cuant che e cres, parcè che cuant che la lune e cres, ancje i umôrs tal om a cressin, e cuant che la lune e cale, ancje i umôrs a calin. E par chest te lune calante il sanc si à di tirâ, parcè che in chel moment mancul sanc si spant e plui facil l'om si vuarìs."*

### 11.3.3 On Women's Conditions (*De muliere*)

```
Si mulier menstrua sua debito tempore non habet, accipiat
tanacetum et parum minus febrifugam, et istam herbam in aqua coquat
et sic balneum paret et in eo sedeat et circa lumbos et ventrem
bene calefaciat, et menstrua venient.
```

> **Traduzion furlane:**
> *"Se la femine no à i siei menstruis tal timp che al tocje, che e cjapi il tanasêt e un pôc mancul la centauree piçule, e chestis erbis che lis cûsi te aghe e cussì che e prepari un bagn e si sedi dentri e atôr dai lombs e dal vintri che si scjaldi ben, e i menstruis a vignarán."*

### 11.3.4 On Conception and the Waxing Moon

```
Si quis semen suum in terra ponit cum luna crescit, semen illud
facilius nascitur quam si illud in decrescente luna seminasset. Ita
etiam in conceptione hominis: si mulier in crescente luna concepit,
robustius et sanum foetum habebit.
```

> **Traduzion furlane:**
> *"Se un al met la so semence te tiere cu la lune che e cres, chê semence e nas plui facil di che se le vès seminade te lune calante. Compagn ancje te concezion dal om: se la femine e concepìs te lune cressinte, e varà un fêt plui robùst e sâf."*

11.3.5 De Viriditate — On the Greening Power (*Viriditas*)

Siglum: HCC1903
Witness: *S. Hildegardis Causae et Curae*, ed. Paul Kaiser (Leipzig, 1903), in *bub_gb_hExUwWa8tNoC.pdf*
Folio/Page: p. 50, lines 25–33
Excerpt status: Verified
Editorial note: Direct transcription from the Kaiser 1903 witness.

This is the *locus classicus* of Hildegard's concept of **viriditas** — the greening, life-giving force that God breathed into Adam's clay alongside the *spiraculum vitae*. The soul nestles into the body "as a worm twists into its home, and as viriditas is in a tree."
```

```
Et illud in eandem massam ita se distinxit, ut vermis in domum
suam se intorquet et ut viriditas in arbore est; et etiam ita
confortata sunt, ut argentum in alium modum fit, cum illud faber
in ignem proicit; et sic in corde eius sedit. [...]
Et viriditas animae spumam et humiditatem ad caput, scilicet in
cerebrum misit, unde et cerebrum humidum est, et de humiditate
illa caput pilos emittit.
```

> **Traduzion furlane:**
> *"E chel [spiracul] te stesse masse si distringuè, come il viermi si intorteè te sô cjase e come la viriditât e je tal arbul; e cussì a forin confuartadis, come l'arint al devente in un altri mût cuant che il favri lu bute tal fûc; e cussì al si sentè tal cûr di lui. [...] E la viriditât de anime e mandè la spume e la umiditât al cjâf, ven a stâi tal cervel, par chel il cervel al è umit, e di chê umiditât il cjâf al bute fûr i pêi."*

Glos.: *viriditât* (viriditas) = greening power, vital force — Hildegard's signature concept, with no exact synonym in any other medieval theological system; *viermi* (vermis) = worm; *arbul* (arbore) = tree; *arint* (argentum) = silver; *favri* (faber) = smith; *spume* (spuma) = foam, effervescence; *pêi* (pilos) = hairs.

11.3.6 De Capitis Dolore ex Melancolia — On Headache from Melancholy

Siglum: HCC1903
Witness: *S. Hildegardis Causae et Curae*, ed. Paul Kaiser (Leipzig, 1903), in *bub_gb_hExUwWa8tNoC.pdf*
Folio/Page: pp. 176–177, lines 7–19
Excerpt status: Verified
Editorial note: Direct transcription from the Kaiser 1903 witness.

A practical herbal remedy for headaches caused by fevers fueled by melancholy. The treatment combines mallow, sage, olive oil, and vinegar as a poultice applied from forehead to occiput.

```
Si diversis febribus melancolia tacta cerebrum hominis dolere facit,
ille malvam accipiat et bis tantum salviae et ad sucum in mortario
tundat et haec modico bumoleo aspergat, vel si oleum hoc non
habuerit, aceto ea modice aspergat, et sic a fronte per verticem usque
ad occiput suum ponat et panno insimul liget; et hoc per triduum
faciat. [...] Nam sucus malvae melancoliam dissolvit, sucus autem
salviae eam exsiccat, bumoelum vero caput hoc modo fatigatum
unguit, acetum autem acumen melancoliae extrahit. Unde haec
simul temperata dolorem hunc capitis mitigant.
```

> **Traduzion furlane:**
> *"Se par diviersis fiêris la malinconie tocjade fâs dolê il cervel dal om,

chel al cjapi la malve e dôs tancj di salvie e les pesti tal mortar e a tu cjâf, e lis slaçe cun pôc oli di bosc, o se nol à chel oli, cui asêt un tantin, e cussì de fronte par denant fin daûr de nuce les meti e cun tele lis lei; e chest al fasi par trê dîs. [...] Parcè che il sûc de malve al discuei la malinconie, il sûc de salvie lu secje, l'oli al ons il cjâf fadiât, l'asêt al tire fûr la ponte de malinconie. Par chel chestis robis, messedadis, a cjàlmin il dolôr dal cjâf."*

Glos.: *malve* (malva) = mallow; *salvie* (salvia) = sage; *mortar* (mortario) = mortar; *asêt* (aceto) = vinegar; *malinconie* (melancolia) = black bile, melancholy; *nuce* (occiput) = nape; *slaçâ* = to splash, sprinkle. The interplay of four agents — each acting on one aspect of the disease — exemplifies Hildegard's "complexional" pharmacology.

11.3.7 De Dentium Dolore — On Toothache

Siglum: HCC1903
Witness: *S. Hildegardis Causae et Curae*, ed. Paul Kaiser (Leipzig, 1903), in *bub_gb_hExUwWa8tNoC.pdf*
Folio/Page: pp. 183–184, lines 14–27
Excerpt status: Verified
Editorial note: Direct transcription from the Kaiser 1903 witness.

A compound dental remedy: wormwood and verbena boiled in good wine, drunk as a medicated wine and applied as a hot poultice to the jaw at bedtime.

```
Qui de putrido sanguine et de purgatione cerebri in dentibus dolet,
absinthium et verbenam aequali pondere accipiat et eas in claro et
bono vino in nova olla coquat et vinum illud sic coctum per pannum
colet atque modico zuccaro addito vinum istud bibat; sed et herbas
istas calidas et, sicut praedictum est, coctas, cum dormitum vadit,
maxillae, ubi in dentibus dolet, circumponat et panno desuper liget.
Et hoc faciat, dum sanetur. [...]
Quia calor absinthii cum calore verbenae et cum calore vini
temperatus dolores istos sedat.
```

> **Traduzion furlane:**
> *"Cui che pal sanc maridît e pe purghe dal cervel al à dolôr tai dints, al cjapi assint e verbene di compagn pês e lis cuei tal vin clâr e bon intune ole gnove, e il vin cussì cot al coli par tele e cun pôc di zùcar al bêfi chel vin; ma ancje lis erbis cjaldis, cussì cuelidis come si à dit, cuant che al va a durmî, jes meti ator de mascjele dulà che al dolês tai dints e lis lei cun tele disôre. E chest al fasi fin che si vuarìs. [...] Parcè che il cjalôr dal assint cul cjalôr de verbene e cul cjalôr dal vin, messedât, al cjàlme chescj dolôrs."*

Glos.: *assint* (absinthium) = wormwood; *verbene* (verbena) = vervain; *zùcar* (zuccaro) = sugar; *mascjele* (maxilla) = jaw; *cot* (coctum) = boiled; *maridît* (putrido) = rotten, putrid. Wormwood-vervain wine survives as a remedy in Friulian folk medicine (see §13).

11.4 Physica — Medicinal Glossary (Selected Entries)

Latin (Hildegard)	Furlan	Italian	Properties according to Hildegard
feniculus	fenugul	finocchio	Warm-natured; brings joy, good digestion, clear sight
rosa	rose	rosa	Cold-natured; heals eyes, removes humors
lavendula	lavande	lavanda	Warm and dry; heals liver and lungs, clarifies mind
tanacetum	tanasêt	tanaceto	Warm; provokes menstruation, aids fertility
salvia	salvie	salvia	Warm and dry; stomach aid, against phlegm
ruta	rude	ruta	Very warm; against worms, eye aid, moderates lust
absinthium	assint	assenzio	Warm; master remedy for stomach, against worms
melissa	melisse	melissa	Warm; makes the heart joyful (*cor laetum facit*)
faba	fave	fava	Cold and dry; flour as poultice for wounds
linum	lîn	lino	Seeds warm; poultice for pain; oil for skin
urtica	urtie	ortica	Warm; cooked young, purges stomach, expels phlegm
sambucus	sambûc	sambuco	Warm; bark and flowers for bathing, lowers fever

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11.5 Source Texts from the Kaiser 1903 Edition

The following passages are transcribed directly from the PDF of the *editio princeps*: Paul Kaiser, ed., *S. Hildegardis Causae et Curae* (Leipzig: Teubner, 1903), held in the Harvard College Library (*bub_gb_hExUwWa8tNoC.pdf*).

11.5.1 De Tempore Gignendi — On the Timing of Conception

Siglum: HCC1903
Witness: *S. Hildegardis Causae et Curae*, ed. Paul Kaiser (Leipzig, 1903), in *bub_gb_hExUwWa8tNoC.pdf*
Folio/Page: p. 18 (= Lib. I)
Excerpt status: Verified
Editorial note: Direct transcription from the Kaiser 1903 witness.

```
De tempore gignendi. Ita hominibus illis contingit,
qui nec maturum tempus aetatis suae nec tempus lunae
considerant, sed quoquomque tempore secundum voluntatem
suam gignere volunt. Et ideo nati eorum in pluribus
doloribus corporaliter deficiunt.
```

Traduzion furlane:
> Sul timp di gjenerâ. Cussì ur capite a chei oms che no considerin ni il timp just de lôr etât ni il timp de lune, ma a vuelin gjenerâ in cualsisei moment

seont la lôr volontât. E par chest i lôr nassûts a pàssin ta tancj dolôrs dal cuarp.

Commentary status: Interpretive
Commentary basis: Theological-medical reading of HCC1903
Commentary note: Hildegard insists that both the age of the parents and the phase of the moon must be considered for conception. This lunar-medical thinking aligns directly with the *Lunari Furlan* practices in §14.

11.5.2 On the Sex of the Child — Semen and Love

Siglum: HCC1903
Witness: *S. Hildegardis Causae et Curae*, ed. Paul Kaiser (Leipzig, 1903), in *bub_gb_hExUwWa8tNoC.pdf*
Folio/Page: p. 36 (= Lib. II)
Excerpt status: Verified
Editorial note: Direct transcription from the Kaiser 1903 witness.

```
Semen autem viri in ipsa hora tenue: item femina ex hoc
nascitur propter debilitatem seminis. Sed si semen viri
forte est, sed tamen nec vir ad mulierem nec mulier ad
virum amorem caritatis habet, masculus inde procreatur,
quod tamen semen forte fuit, sed amarus ex amaritudine
parentum; vel si semen viri tenue est et neuter ad alterum
amorem caritatis in ipsa hora tenet, femina nascitur
amarae complexionis.
```

Traduzion furlane:
> Se la semence dal om in chê ore e je debile, une femine e nàs par debilece de semence. Ma se la semence dal om e je fuarte, ma ni il om ni la femine a àn amôr di caritât un pal altri, un mascju al ven creât — parcè che la semence e jere fuarte, ma amare par la amarece dai gjenitôrs; o se la semence dal om e je debile e nissun no à amôr di caritât pal altri in chê ore, une femine e nàs di complexion amare.

Commentary status: Philological-interpretive
Commentary basis: Lexical and doctrinal reading of HCC1903
Commentary note: Hildegard's theory combines humoralism with *caritas* (loving intention). The sex and temperament of the child depend on both the physical strength of the semen and whether the parents experience *amor caritatis* at the moment of conception.

11.5.3 On the Fetal Sac and Menstrual Blood

Siglum: HCC1903
Witness: *S. Hildegardis Causae et Curae*, ed. Paul Kaiser (Leipzig, 1903), in *bub_gb_hExUwWa8tNoC.pdf*
Folio/Page: p. 66 (= Lib. II)

Excerpt status: Verified
Editorial note: Direct transcription from the Kaiser 1903 witness.

```
Recte in locum suum ceciderit, ita quod etiam in formam
hominis figurari debet, tunc etiam de menstruo sanguine
mulieris pellicula velut vasculum circa eandem formam
crescit, quae ipsam comprehendit et circumdat, ne hac et
illac moveatur aut cadat, quia ille coagulatus sanguis ibi
congregatur, ita quod eadem forma in medio eius iacet,
ut homo in habitaculo domus suae. Atque in eo habet
calorem, et adiutorium in eo nutritur de nigro sanguine
iecoris mulieris usque ad partum.
```

Traduzion furlane:
> Cuant che [la forme] e cjape ben tal so puest, cussì che e scuegnìs jessi figurade in forme di om, alore ancje dal sanc mestruâl de femine une pieliçule come un vasut e cres ator di chê forme, che le cjape sù e le incjadene, che no si môfi di cà e di là e no coli, parcè che il sanc coagulât si adune li, cussì che chê stesse forme e jâs tal mieç, come l'om te sô cjase. E li e à cjalôr, e al jutôri e si nudrìs dal sanc neri dal fiât de femine fin al part.

Commentary status: Historical-medical
Commentary basis: Anatomical interpretation of HCC1903 within Galenic physiology
Commentary note: The *pellicula velut vasculum* (little skin like a vessel) is Hildegard's description of the amniotic sac. The fetus is nourished by the *niger sanguis iecoris mulieris* (dark blood of the woman's liver), reflecting Galenic physiology where the liver was the blood-producing organ.

11.6 Scholarly Note

Critical editions: **Physica**: ed. Reiner Hildebrandt & Thomas Gloning, *Hildegard von Bingen: Physica*, 2 vols. (Berlin: De Gruyter, 2010). **Causae et Curae**: ed. Laurence Moulinier, *Beate Hildegardis Cause et Cure* (Berlin: Akademie Verlag, 2003). English translations: Priscilla Throop, *Physica* (Rochester, VT: Healing Arts Press, 1998); *Causes and Cures* (Charlotte, VT: MedievalMS, 2006/2008).

Hildegard's concept of **viriditas** — the greening, vital power permeating all living things — is strikingly parallel to Friulian folk belief in the *fuarce des erbis* (strength of herbs) and the lunar timing of herb-gathering documented in the *Lunari Furlan* (§14 below).

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12. I BENANDANTI — GUARIDÔRS FURLANS (XVI–XVII sec.)

12.1 Overview

The **benandanti** (Friulian: *benandants*, literally "good walkers") were members of a uniquely **Friulian agrarian visionary and healing tradition** documented across the XVI and XVII centuries. They claimed to leave their bodies in spirit on certain nights (the **Ember Days**, *Quatuor Tempora*) to battle malevolent witches (*malandanti*) in order to protect the community's **crops, fertility, and health**.

This tradition is known primarily through **Inquisition trial records** preserved in the **Archivio Arcivescovile di Udine**, first studied by the historian **Carlo Ginzburg** in *I benandanti: Stregoneria e culti agrari tra Cinquecento e Seicento* (1966; English: *The Night Battles*, Johns Hopkins UP, 1983).

The benandanti were also **folk healers** (*guaridôrs*): they claimed the power to identify witchcraft as the cause of illness, to cure bewitched persons using spells, herbs, and potions, and to protect children from supernatural harm. Women benandanti reported attending **great spirit feasts** where they learned divinatory knowledge, including who would die in the coming year.

Audit Header — §12 Excerpts

Excerpt	Status	Siglum / witness	Reference note
12.2 Battista Moduco testimony	Paraphrased	Ginzburg / Udine trial records	Rendered from trial-record tradition into editorial format
12.3 Paolo Gasparotto testimony	Paraphrased	Ginzburg / Udine trial records	Rendered from trial-record tradition into editorial format
12.4 Benandanti as healers	Paraphrased	Secondary synthesis	Summary based on multiple trial cases

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12.2 Testimony of Battista Moduco (Cividale, 1580)

The following is from the Inquisition record of Fra Felice da Montefalco's interrogation at the monastery of **San Francesco, Cividale del Friuli**, 27 June 1580:

Siglum: GINZ1966
Witness: Inquisition testimony as transmitted in Carlo Ginzburg, *I benandanti*
Folio/Page: Cividale, 27 June 1580 (modern printed source tradition)
Excerpt status: Paraphrased
Editorial note: Presented here through modern scholarly transmission and Friulian editorial translation, not from direct archival transcription.

```
Io sono un benandante perché vado con gli altri a combattere
quattro volte l'anno, cioè nelle Quattro Tempora, di notte; io vado
invisibilmente in spirito e il corpo resta dietro; noi andiamo
in servizio di Cristo, e le streghe del diavolo; combattiamo gli uni
con gli altri, noi con mazzi di finocchio e loro con canne di sorgo.
```

> **Traduzion furlane:**
> *"Jo o soi un benandant parcè che o voi cun chei altris a combati cuatri voltis al an, ven a stâi tes Cuatri Temporis, di gnot; jo o voi invisibilmentri in spirt e il cuarp al reste daûr; noaltris o lin in servizi di Crist, e lis striis dal diaul; o combatìn i uns cui altris, noaltris cun maçs di fenugul e lôr cun çhans di mêlghe."*

Italian (trial record)	Furlan	Note
Quattro Tempora	Cuatri Temporis	The four Ember Days (seasonal fasting periods)
mazzi di finocchio	maçs di fenugul	Bundles of fennel — weapons of the benandanti
canne di sorgo	çhans di mêlghe	Sorghum stalks — weapons of the witches
in spirito	in spirt	Spirit journey, body remains behind

12.3 Testimony of Paolo Gasparotto (Giassìcco, 1575)

From the original investigation by Don Bartolomeo Sgabarizza:

Siglum: GINZ1966
Witness: Inquisition testimony as transmitted in Carlo Ginzburg, *I benandanti*
Folio/Page: Giassìcco, 1575 (modern printed source tradition)
Excerpt status: Paraphrased
Editorial note: Presented here through modern scholarly transmission and Friulian editorial translation, not from direct archival transcription.

```
A volte vanno in una campagna e a volte in un'altra, magari a
Gradisca o perfino lontano come Verona, e appaiono insieme
giostrando e giocando; e ... gli uomini e le donne che sono i
malandanti portano e usano le canne di sorgo che crescono nei campi,
e gli uomini e le donne che sono benandanti usano gambi di finocchio;
e vanno ora un giorno e ora un altro, ma sempre di giovedì.
```

> **Traduzion furlane:**
> *"A voltis a van intune campagne e a voltis intun'altre, magari a Gardiscje o parfin lontans come Verone, e a compàrissin dongje gjostrant e zuiant; e... i oms e lis feminis che a son i malandants a puàrtin e a doprin lis çhans di mêlghe che a cressin tai cjamps, e i oms e lis feminis che a son benandants a doprin gjambs di fenugul; e a van cumò un dì e cumò un altri, ma simpri di joibe."*

12.4 The Benandanti as Healers

The benandanti served as **folk medical practitioners**, diagnosing illness as caused by witchcraft and offering herbal remedies and counter-spells. The Inquisition records document:

- **Donna Aquilina** (Udine, 1582): wife of a tailor, she "claimed to cure diseases with the use of spells and potions" (*diceva di curare malattie con incantesimi e pozioni*) and had grown wealthy from her healing practice.
- **Caterina la Guercia** (Cividale, 1582): admitted knowing "several charms to cure children's sicknesses" (*diversi incantesimi per curare le malattie dei bambini*).
- **Maria Panzona** (Latisana, 1618): described herself as a benandante and worked as "a professional healer and anti-witch" (*guaritrice professionale e anti-strega*).

Key Beliefs Connected to Healing

Belief	Friulian Term	Description
Born with the caul	*nassût cu la cjamese*	Those born with the amniotic sac were destined to become benandanti
Spirit flight	*lâ fûr in spirt*	The spirit leaves the body in the form of a small animal (mouse, cat, butterfly)
Battle for crops	*combati pai racuelts*	Men fought witches to secure a good harvest
Feast of the dead	*past dai muarts*	Women attended spirit feasts and learned who would die
Fennel as weapon	*fenugul*	Fennel stalks as the holy weapon against evil

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12.5 Scholarly Note

The definitive study is: **Carlo Ginzburg**, *I benandanti: Stregoneria e culti agrari tra Cinquecento e Seicento* (Turin: Einaudi, 1966); English: *The Night Battles: Witchcraft and Agrarian Cults in the Sixteenth and Seventeenth Centuries*, trans. John & Anne Tedeschi (Baltimore: Johns Hopkins University Press, 1983). Ginzburg interprets the benandanti as a survival of pre-Christian shamanic fertility rites, though this interpretation has been debated (cf. Norman Cohn, Ronald Hutton).

The trial records are preserved in the **Archivio Arcivescovile di Udine** and cover the period 1575–1675. The benandanti tradition is unique to Friuli and represents one of the most extraordinary documents of popular religious belief in early modern Europe.

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13. FRIULIAN FOLK MEDICINE — HERBAL BATHS, SKIN CARE, BEAUTY

13.1 Bagns di Erbis (Herbal Baths)

The tradition of herbal bathing in Friuli is recorded by ethnographers from the XIX century, but the practices are clearly medieval or older in origin. The following recipes are compiled from:
- Valentino Ostermann, *La vita in Friuli* (1894, 1940 ed.)
- Giovanni Cosattini, *Medicina popolare friulana* (1912)

- Andreina Nicoloso Ciceri, *Tradizioni popolari friulane* (1982)

Siglum: OST1903 / COS1912 / CIC1982
Witness: Modern ethnographic witnesses of Friulian folk practice
Folio/Page: Composite section; individual page references not assigned for every recipe
Excerpt status: Paraphrased
Editorial note: The recipes are synthetic presentations based on multiple ethnographic witnesses rather than diplomatic transcriptions.

Audit Header — §13 Excerpts

Excerpt	Status	Siglum / witness	Reference note
13.1 Herbal baths	Paraphrased	OST1903 / Cosattini / Ciceri	Ethnographic synthesis
13.2 Skin care and beauty	Paraphrased	Ethnographic synthesis	Compiled from modern folklore sources
13.3 Remedies for common illnesses	Paraphrased	Ethnographic synthesis + cross-references	Modern synthesis of folk remedies

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Bagn di Salvie e Rosmarîn (Sage and Rosemary Bath)

> **Preparazion:**
> Cjoli un maneât di salvie e un maneât di rosmarîn.
> Cuêsiju in aghe par une ore a fûc lent.
> Colâ e zontâ l'aghe tal bagn tivit.
>
> **Proprietâts:**
> Al rinviorive il cuarp, al nete la piel,
> Al calme i dolôrs articulârs,
> Al jude la circolazion dal sanc.
>
> **Miôr timp:** La sere, prime di lâ a durmî.
> **Lune:** Cun la Lune plene o cu la Lune che e cres.

Bagn di Camomile (Chamomile Bath)

> **Preparazion:**
> Cjoli trê maneâts di flôrs di camomile secjâts.
> Mèt tai un sac di tele e pontilu tal bagn cjalt.
> Lasse in infusion par vinticinc minûts.
>
> **Proprietâts:**
> Al calme i nêrfs, al indûs il sium,
> Al amolessìs la piel,
> Al jude i fruts che a àn la piel irritade.
>
> **Miôr timp:** Sere, soredut par fruts piçui.
> **Lune:** Lune che e câl (par calmâ).

Bagn di Malve (Mallow Bath)

> **Preparazion:**
> Cjoli cinc maneâts di fueis di malve frescje.
> Cuêsiju in aghe par mieze ore.
> Colâ e zontâ tal bagn.
>
> **Proprietâts:**
> Al amolessìs la piel secje,
> Al vuarìs lis piaghetis e lis irritazions,
> Al è util par lis feminis dopo il part.
>
> **Miôr timp:** Dut l'an.
> **Lune:** Lune che e cres (par vuarî).

Bagn di Lavande (Lavender Bath)

> **Preparazion:**
> Cjoli doi maneâts di flôrs di lavande.
> Mèt tai un peçot e pontilu tal bagn cjalt.
> Lasse par vinc minûts.
>
> **Proprietâts:**
> Al profume la piel, al calme il spirt,
> Al jude cuintri il mâl di cjâf,
> Al è antiseptic liêr.
>
> **Miôr timp:** Sere.
> **Lune:** Cualsisei fase.

Bagn di Urtie (Nettle Bath)

> **Preparazion:**
> Cjoli cuatri maneâts di urtie frescje (cun guants!).
> Cuêsiju in aghe par cuarante minûts.
> Colâ ben e zontâ tal bagn tivit.
>
> **Proprietâts:**
> Al stimule la circolazion,
> Al è util cuintri il reumatisim,
> Al rinfuarce i cjavei (se doprât par lavâ il cjâf).
>
> **Miôr timp:** Primevere.
> **Lune:** Lune che e cres.

13.2 Curis de Piel e Belece (Skin Care & Beauty)

Aghe di Rôse par la Fàcie (Rose Water for the Face)

> **Preparazion:**
> Cjoli un maneât di petâi di rôse rosse o blancje.
> Mèt tai intun vâs di veri cun aghe distlade.
> Lasse al soreli par trê dîs, colant ogni dì.
> Pò cole e conserve intun vâs scûr.
>
> **Doprament:**
> Lavâ la fàcie matine e sere cun un peçot bagnat.
> E nete la piel, e siere i pôrs,
> E rinfrèscje e e profume.
>
> **Lune:** Preparâ cu la Lune plene par plui fuarce.

Maschire di Mêl e Farine di Vuardi (Honey and Barley Mask)

> **Preparazion:**
> Mescede un cjuçar di mêl cun doi cjuçars di farine di vuardi.
> Zonte cualchi gote di aghe di rôse.
> Impaste e met su la fàcie par vinticinc minûts.
> Lave vie cun aghe tivide.
>
> **Proprietâts:**
> E nete, e nutri, e amolessìs la piel.
> E jude cuintri lis macjis e i rossôrs.

Oli di Olîf par lis Mans (Olive Oil for Hands)

> **Preparazion:**
> Cjoli oli di olîf extra vergine.
> Scjaldilu un pôc.
> Massee lis mans prin di lâ a durmî.
> Mete guants di coton par dute la gnot.
>
> **Proprietâts:**
> Al nudrìs la piel secje,
> Al prevint lis spacadis dal frêt.
> Al mantînt lis mans morbidis.

Infusion di Camomile pai Cjavei Blonts (Chamomile Rinse for Blonde Hair)

> **Preparazion:**
> Cuêsi trê maneâts di camomile intun litro di aghe.
> Lasse tiviâ.
> Cole e dopre come ultin rissou dopo lavât i cjavei.

>
> **Proprietâts:**
> Al illumine i cjavei blonts e çêi,
> Al dà riflès dorats.
>
> **Lune:** Lavâ i cjavei cu la Lune che e cres par fuartificâju.

Cataplasm di Fueis di Plantain par lis Feridis (Plantain Poultice)

> **Preparazion:**
> Cjoli fueis di plantain frescjis.
> Pestee ben cu un mortar.
> Mete la polpe su la feride e lie cun un peçot net.
> Cambie dôs voltis al dì.
>
> **Proprietâts:**
> Al ferme il sanc, al nete la feride,
> Al accelère la vuarizion.
>
> **Font clasiche:** *Herbarium Apuleii Platonici*, Cap. I.

13.3 Medisinis par Malatiis Comuns (Remedies for Common Illnesses)

Par la Tôs (For Cough)

> **Ricete 1 — Mêl e Salvie:**
> Cuêsi un maneât di salvie intun tac di aghe.
> Colâ e zontâ un cjuçar di mêl.
> Bêf cjalt dôs voltis al dì.
>
> **Ricete 2 — Sirop di Viole:**
> ➜ Vê il *Syrupus Violaceus* tal Antidotarium Nicolai (§ 8).

Pal Mâl di Stomi (For Stomach Pain)

> **Ricete — Mente e Mêl:**
> Cuêsi un maneât di mente frescje intun tac di aghe.
> Colâ e zontâ un cjuçar di mêl.
> Bêf dopo mangjât.
>
> **Ricete 2 — Asêt e Mêl (Oximel):**
> ➜ Vê il *Oximel Simplex* tal Antidotarium Nicolai (§ 8).

Pal Mâl di Cjâf (For Headache)

> **Ricete — Compresse di Lavande:**

> Bagne un peçot in aghe di lavande tivide.
> Mete su la fronte e su lis tempiis.
> Ripuese intun lûc scûr.
>
> **Ricete 2 — Betonica:**
> Cuêsi un maneât di betonica intun tac di aghe.
> Colâ e bêf tivit.
> ➜ Confermat dal *Macer Floridus*, *De Betonica* (§ 5).

Par lis Brusadis (For Burns)

> **Ricete — Pomade di Rôse:**
> ➜ Doprâ il *Unguentum Rosatum* dal Antidotarium Nicolai (§ 8).
> Met su la brusade e cope cun un peçot net.

Pal Reumatisim (For Rheumatism)

> **Ricete — Bagn di Urtie:**
> ➜ Vê il *Bagn di Urtie* te sezion 13.1.
>
> **Ricete 2 — Oli di Rosmarîn:**
> Mete reams di rosmarîn intun vâs cun oli di olîf.
> Lasse al soreli par cuindis dîs.
> Cole e dopre par massâ lis giunturis dolorosis.
> **Lune:** Preparâ cu la Lune che e cres.

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14. LUNARI FURLAN — MOON PHASES & AGRICULTURAL CALENDAR

14.1 Il Sisteme Lunâr Furlan

The lunar agricultural calendar (*lunari*) was the most important practical guide for Friulian farmers from antiquity to the XX century. The system is based on the **four phases of the moon** and their influence on plant growth, harvest, pruning, and herbal preparation.

Audit Header — §14 Excerpts

Excerpt	Status	Siglum / witness	Reference note
14.1 Lunar system	Paraphrased	Folk-calendar tradition	Synthetic overview
14.2 Month-by-month calendar	Paraphrased	Folk-calendar tradition	Synthetic overview
14.3 Hail-protective customs	Verified	OST1903, p. 96 / PDF p. 121	OCR-derived direct witness

Fasis de Lune:

Fase	Furlan	Talian	Durade	Simbol
Luna Nuova	Lune gnove	Luna nuova	Dì 1	🌑
Primo Quarto (Crescente)	Lune che e cres	Luna crescente	Dîs 1–14	🌑🌒🌓
Luna Piena	Lune plene	Luna piena	Dì 14–15	🌕
Ultimo Quarto (Calante)	Lune che e câl	Luna calante	Dîs 15–28	🌖🌗🌘

Regulis agrariis seont la Lune:

Atività	Lune che e cres 🌑	Lune che e câl 🌑
Semenâ verdis cul frut parsore tiere (formint, vuardi, pôrs)	☑ Sì	✖ No
Semenâ verdis cul frut sot tiere (civoilis, ravis, ais)	✖ No	☑ Sì
Podâ arbui di frut	✖ No	☑ Sì (i reams a cressin mancul)
Insêrtâ	☑ Sì	✖ No
Vendemiâ (par vin di conserve)	✖ No	☑ Sì
Vendemiâ (par vin di bevi subit)	☑ Sì	✖ No
Racueli erbis medecinâls	☑ Sì (massime fuarce)	✖ No
Preparâ oints e pomadis	🌕 Lune plene	✖ No
Taiâ il legn	✖ No	☑ Sì (il legn al è plui sut)
Lavâ i cjavei	☑ Sì (par rinfuarçâju)	☑ Sì (par fâju cressi mancul)
Copâ il purcit	✖ No	☑ Sì (la cjar e reste mior)
Fâ il vin	✖ No	☑ Sì
Fâ il formadi	☑ Sì	✖ No

14.2 Calendari Agrari Mês par Mês

Zenâr (Gennaio) 🌑

> **Lavôrs:**
> - Podâ lis vîts e i arbui di frut (cu la Lune che e câl).
> - Netâ i fossâi e lis scuèlis.
> - Preparâ il teren par la primevere.
> - Controlâ lis scortas di siments.
>
> **Erbis:** Racueli la scorze dal ûl (olmo) par decots cuintri la tôs.
> **Proverbi:** *A Zenâr ore lungje e dîs curts.*

Fevrâr (Febbraio) 🌑

> **Lavôrs:**
> - Semenâ il vuardi (Lune che e câl).
> - Continuâ la pude (Lune che e câl).
> - Preparâ lis letaminadis pai cjamps.

> - Semenâ lis favis (Lune che e câl).
>
> **Erbis:** Racueli la betonica (Lune che e cres).
> **Proverbi:** *Fevrâr curt e amarât, curt e maladât.*

Març (Marzo) 🌿

> **Lavôrs:**
> - Semenâ il lîn e la cjanive (dopo il 15, Lune che e cres).
> - Semenâ i legùms: fasulis, ciçars (Lune che e cres).
> - Insêrtâ i arbui di frut (Lune che e cres).
> - Primis semenadis tal ort: latughis, persèmul, spinàcis.
>
> **Erbis:** Racueli la urtie par decots e bagns (Lune che e cres).
> **Proverbi:** *Març al pâç, Avril al bagne, Mai al dà pan e compagne.*

Avril (Aprile) ✿

> **Lavôrs:**
> - Semenâ tai orts: radìcjs, civolis, ais (Lune che e câl).
> - Semenâ verdis di superficie: cavuçs, biedulis (Lune che e cres).
> - Controlâ lis vîts: sfojâ e leâ.
> - Rogazions: procession pai cjamps par benedizion.
>
> **Erbis:** Racueli lis flôrs di camomile, di viole, di rosmarîn (Lune che e cres).

Mai (Maggio) 🌷

> **Lavôrs:**
> - Racueli il prin fien.
> - Sarcli i cjamps di formint.
> - Semenâ la blave (granturco) — cu la Lune che e cres.
> - Controlâ lis apis.
>
> **Erbis:** Racueli petâi di rôse par l'aghe di rôse (Lune plene).
> Racueli salvie, mente, rude (Lune che e cres).
> **Proverbi:** *Mai al è il mês des rôsis e dai amôrs.*

Jugn (Giugno) ○

> **Lavôrs:**
> - Racueli il formint e il vuardi.
> - Secont fen.
> - San Zuan (24 jugn): racueli lis erbis di San Zuan —
> salvie, rosmarîn, ipericul, lavande, mente, rude, artemisie.

>
> **Erbis di San Zuan:**

Furlan	Latin	Proprietâts
Ipericul	*Hypericum perforatum*	Vuarìs feridis, calme i nêrfs
Salvie	*Salvia officinalis*	Conforte i nêrfs, antiseptiche
Lavande	*Lavandula angustifolia*	Calme, profume, antiseptiche
Mente	*Mentha*	Conforte il stomi
Rude	*Ruta graveolens*	Cuintri i velenâts, nete i vôi
Rosmarîn	*Rosmarinus officinalis*	Memorie, circolazion, fuarce
Artemisie	*Artemisia vulgaris*	Cuintri lis feris, regolarize

> **Tradizion:** Lis erbis di San Zuan si racuelin la gnot dal 23 al 24 di jugn,

> cu la rosade ancjemò su, e si metin a secjâ te cjaminade.
> Cheste tradizion e je une des plui antigis dal Friûl.

Lui (Luglio) 🌾

> **Lavôrs:**
> - Bati il gran.
> - Secjâ il fien.
> - Sarcli la blave.
> - Preparâ lis conservis di fruts (cjariessis, fighetis).
>
> **Erbis:** Racueli la lavande e fâle secjâ.
> **Proverbi:** *A Lui il soreli al bàt dubl.*

Avost (Agosto) 🍇

> **Lavôrs:**
> - Primis vendemiis precòcis.
> - Tirâ sù la blave.
> - Preparâ i cjamps par la semene di sierade.
>
> **Erbis:** Racueli il siment di artemisie e di urtie.
> **Proverbi:** *Avost al cuêsi il mòst.*

Setembar (Settembre) 🍂

> **Lavôrs:**
> - **Vendemiâ** principale (cu la Lune che e câl par vin di conserve).
> - Semenâ il formint (dopo il 15, cu la Lune che e cres).
> - Racueli lis pomis e lis peris.
>
> **Erbis:** Racueli lis lidrîs: lidrîs di valeriane, di gjenzane.

Otubar (Ottobre) 🍂

> **Lavôrs:**
> - Finî la vendemiâ. Fâ il vin (cu la Lune che e câl).
> - Semenâ il formint e il vuardi (cu la Lune che e cres).
> - Semenâ lis favis.
> - Racueli lis nôçs e lis cjastinis.
>
> **Erbis:** Preparâ i decots par l'inviêr. Secjâ lis ultimis erbis.

Novembar (Novembre) 🏚

> **Lavôrs:**
> - Copâ il purcit (cu la Lune che e câl).
> - Preparâ il salâm, il musèt, il lart.
> - Arâ i cjamps e concimâju.
> - Taiâ il legn par l'inviêr (cu la Lune che e câl).
>
> **Erbis:** Preparâ la broade (ravis fermentadis te vinace).

Dicembar (Dicembre) ❄

> **Lavôrs:**
> - Lavôrs di cjase: filâ, tessê, comedâ i imprescj.
> - Controlâ lis scortas di mangjâ par l'inviêr.
> - Preparazion dal Nadâl.
>
> **Erbis:** Doprâ lis erbis secjis par decots e infusions invernâls.
> **Proverbi:** *A Dicembar si siere la puarte e si vierç il fogolâr.*

14.3 OCR Witness — Hail-Protective Customs in Friuli Orientale

Siglum: OST1903
Witness: Valentino Ostermann, *La vita in Friuli*, in *lavitainfriuliu00ostegoog.pdf*
Folio/Page: printed p. 96 / PDF image p. 121
Excerpt status: Verified
Editorial note: OCR-derived from an image-only scan; modern ethnographic witness, not medieval text.

> "In certe terre del Friuli Orientale si appendono alle pareti di casa, come preservativi contro la grandine, le ghirlande di fiori raccolti dopo che furono bagnati dalla rugiada di S. Giovanni."

> "Vi sono delle streghe che talvolta vogliono far del bene, ed all'uopo si stropicciano con felci le mani, e le protendono verso il cielo pronunciando

certe parole mistiche, obbligano la grandine ad andarsene."

Traduzion furlane:
> *"In ciertis tieris dal Friûl orientâl si tachin aes parêts di cjase, come preservatîfs cuintri la tampieste, lis ghirlandis di flôrs racueltis dopo che a son stadis bagnadis de rosade di San Zuan."*

> *"A son des striis che cualchi volte a vuelin fâ ben, e par chest si sfreguin lis mans cun felçs e lis slungjin viers il cîl pronunziant ciertis peraulis mistichis, e a fasin lâ vie la tampieste."*

Commentary status: Historical-ethnographic
Commentary basis: OCR-derived witness OST1903
Commentary note: This witness confirms, from a pre-digital ethnographic source, two themes already central to Friulian agrarian culture in this anthology: St John's dew as a charged vegetal medium, and weather-deflecting ritual gestures tied to plants.

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15. ERMES DI COLLOREDO — 17th-CENTURY FRIULIAN POETRY

The First Great Friulian Poet

Ermes di Colloredo (1622–1692), conte friulano, al è considerât il prin grant poete in lenghe furlane. Lis sôs poesiis a contegnin ricjis descrizionis de vite agricule, des stagjons, des plantis e dal mont naturâl furlan.

Audit Header — §15 Excerpts

Excerpt	Status	Siglum / witness	Reference note
15.1 La Seccagine	Verified	COL1785, pp. 21–25	Directly transcribed from PDF witness
15.2 Il Paſtor Blafut	Verified	COL1785, pp. 117–121	Directly transcribed from PDF witness
15.3 Nadalie Sole	Verified	COL1785, pp. 158–159	Directly transcribed from PDF witness
15.4.1 Sopra un cafo...	Verified	COL1785, p. 87	Directly transcribed from PDF witness
15.4.2 Per un Lavativo...	Verified	COL1785, p. 91	Directly transcribed from PDF witness
15.4.3 Conte des Medisinis	Verified	COL1785, pp. 176–177	Directly transcribed from PDF witness
15.4.4 La Muart di Andreas	Verified	COL1785, pp. 252–253	Directly transcribed from PDF witness
15.5 Risposta del Dottor Seccante	Verified text	COL1785, pp. 208–213	Transcription checked; some glossary items remain provisional
15.6 Lis Fatighis de Masare	Verified text	COL1785, pp. 155–168	Transcription checked; some glossary items remain provisional
15.7.1 Risposta alle Ottave	Verified text	COL1785, pp. 204–205	Transcription checked; some glossary items remain provisional
15.7.2 Risposta — On the Horse	Verified text	COL1785, p. 207	

Transcription checked; some glossary items remain provisional |
| ~~15.8~~ Ostermann folk sayings | Moved to Appendix §18.6 | OST1903, pp. 157–172 | Post-medieval ethnographic witness; removed from main anthology chronology |

15.1 "La Seccagine" (The Drought) — Canzone

Siglum: COL1785
Witness: *Poesie in lingua Friulana del Conte Ermes di Colloredo*, Tomo Secondo, in *Poesie_in_lingua_Friulana_ora_per_la_pri.pdf*
Folio/Page: pp. 21–25
Excerpt status: Verified text
Editorial note: Transcribed from the 1785 print with long-s (ſ) preserved.

> Ben reſón , s'hai di chianʒá dal Sec ;
> Che al Seccante ricorri a dá di chiaf ,
> E tiri in tal ſó Squero cheſte Naf
> Scridelle , acció la quinzi, o i metti un blec.
>
> [...]
> La tiarre vá in farine , ſe fi tocchie ,
> E lu Sec , e lu Fred l' han burattade :
> Chí, e culá ſi viod par dut ſclappade ,
> E pe' gran ficcitat aviarz la bocchie .
>
> [...]
> Lu verd dal Chiamp , ſperanze dal raccolt ,
> Al sfadiat Villan puarte meſtizie ,
> Il Forment pár , ch' al vebbi l' Iterizie ,
> Tant al é zal , ſebben ch' al' é d' accolto.
>
> Mal paſſut di triſt Fén vanzat dal fret ,
> Sclagn , e sfianchit il Bó torne d' Arment ,
> E torgule bevande, e' dá foment
> In giambit di riſtoro alla ſó ſet .
>
> [...]
> L' orgoglios , e terribil **Tiliment** ,
> Che torgul puarte vie lu mont , e 'l plan ,
> Torne cumó , s' al ſoffle Tramontan ,
> D' aghe ná , ma di fum un gran Torrent .
>
> Dut é arid , e ſec , e la Nature
> Dutte patis , o ch' al fiois il Mont [...]

Glossari agriculture e nature:

Originâl (1785)	Furlan modern	Talian	Significât
Seccagine	Secagne	siccità	secje, sierade
tiarre	tiere	terra	il teren
ficcitat	ficicâl	siccità	secje estreme

Chiamp	cjamp	campo	il cjamp cult
raccolt	racuelte	raccolto	il racueli
Villan	vilan	contadino	il lavoradôr
Forment	formint	frumento / grano	il cereâl principâl
Iterizie	iterìzie	itterizia	malatie zale (metaf. pal forment sec)
Fén	fên	fieno	par nudrî il besteam
Bó	bò	bue	il bòu dal arât
Arment	arment, mandrie	armento	il besteam
Tiliment	Tiliment	Tagliamento	il flum grant dal Friûl
Tramontan	Tramontan	tramontana	vint dal nord

Commentary status: Historical-linguistic
Commentary basis: Lexical evidence in COL1785
Commentary note: This is an authentic XVII-century Friulian agricultural poem. The depiction of drought ruining the wheat crop (*Il Forment pár ch'al vebbi l'Iterizie*), starving livestock, and drying the Tagliamento to a "torrent of smoke" provides direct evidence for Friulian farming vocabulary.

15.2 "Il Paſtor Blafut" (The Shepherd) — Nativity Dialogue

Siglum: COL1785
Witness: *Poesie in lingua Friulana del Conte Ermes di Colloredo*, Tomo Secondo, in *Poesie_in_lingua_Friulana_ora_per_la_pri.pdf*
Folio/Page: pp. 117–121
Excerpt status: Verified text
Editorial note: Direct transcription from the 1785 print; pastoral nativity dialogue.

> Il Paſtor Blafut viars chei altris cuſſi favelle.
>
> Hé vie! chiars Fradis , ce ſino a fá ,
> Clamait Macor , ch' al vegni cá :
> Macor , Macor , haſtu vidut ?
> Jo crod in ver che tu varás fintut .
>
> Gran maravee gran novitat ,
> Che l' Agnul dal Cil nus ha puartat,
> Ch' il neſtri Meſſiá al ſei naſſut
> In une Stalle, come un puar Frut .
>
> Jó us prei chiars fradis che lín cumó
> A chiattá Criſt neſtri Signor Gid ,
> **Jo puartarai dai miluz in un zejut** ,
> **E plen di vin lu buttazzut** .
>
> **E tu , Sef , puartarás un bon agnel** ,
> **E tu Macor un bon formael** ,
> **E tu , Simon , un bon chiadin
> Di ſquette , e lat , e la cozze di vin** .

Glossari pastoral e culinari:

Originâl (1785)	Furlan modern	Talian	Significât
Paſtor	pastôr	pastore	il pastôr di pioris
miluz	melùts, miluçs	mele	pomis
zejut	zeût	cestino	panêr di vîncjs
buttazzut	butàç	botticella	piçul barilet pal vin
agnel	agnêl	agnello	agnel di mandrie
formael	formâi	formaggio	formadi di mont
chiadin	chiadin, cjadin	catino	escuele
ſquette	squete	ricotta	squète, lat cuajât
lat	lat	latte	lat di piore
cozze di vin	coce di vin	fiasco di vino	bòce par bevî

Commentary status: Historical-linguistic
Commentary basis: Lexical evidence in COL1785
Commentary note: This pastoral dialogue reveals the vocabulary of XVII-century Friulian agro-pastoral life: apples in baskets (*miluz in un zejut*), small wine barrels (*buttazzut*), lamb, cheese (*formael*), ricotta (*squette*), and milk — the actual products of Friulian shepherding.

15.3 "Nadalie Sole" — A Servant's Complaint about Food

Siglum: COL1785
Witness: *Poesie in lingua Friulana del Conte Ermes di Colloredo*, Tomo Secondo, in *Poesie_in_lingua_Friulana_ora_per_la_pri.pdf*
Folio/Page: pp. 158–159 (Intermezzo, Scena terza)
Excerpt status: Verified text
Editorial note: Direct transcription from the 1785 print; household-food complaint monologue.

> Penſait pur , bacchettonatis ,
> Ch' jó ſoi biel providude ,
> Cui dal Diaul mi ha mai mittude
> A fervi Atiſ Simonatis ?
>
> In tre Agn , che jó foi cá ,
> Jo no hai mai fat un bon Paſt ,
> Mi han fat bevi ſin Vin uaſt ,
> Ch' hai credut zá di 'ſcloppá .
>
> **Dut l' Iſtat ſin San Martin ,
> Mi han dat ſimpri Pan di vrae** ,
> **E l' Inviar po plen di ſcae ,
> Di Soros , e Sarasin .**
>
> Se han quette qualchi Fieſte
> Un ſegnal di Polezzutte ,
> S' han mangiade lor zá dutte ,
> E a mi nanchie la Creſte .
>
> **Cheſte Creſime ſi veve
> Ogni di di zá Bruade** ,

> E zá ſimpri mal quinzade
> **Cu d' un ſol ſegnal di Ceve** .

Glossari culinari e domestic:

Originâl (1785)	Furlan modern	Talian	Significât
Paſt	past	pasto	mangjât
Vin uaſt	vin guast	vino guasto	vin andât a mâl
Pan di vrae	pan di vrae	pane di crusca	pan piaris, dal puare int
ſcae	scae	semola	farine grosse
Soros	soròs	sorgo	mêlghe, cereâl puar
Sarasin	sarasîn	grano saraceno	blec, polente scure
Polezzutte	poleczute	pollastrella	poleute piçule
Creſte	creste	cresta	la part miôr dal polastri
Bruade	broade	brodaglia	supadone acquose
Ceve	ceve	cipolla	civole (unic condiment)

Commentary status: Historical-culinary
Commentary basis: Lexical and social evidence in COL1785
Commentary note: Nadalia's complaint documents the actual diet of a XVII-century Friulian servant: bran bread (*Pan di vrae*), sorghum, buckwheat (*Sarasin*), watery broth (*Bruade*) flavored only with onion (*Ceve*), while the nobles ate the poultry and finer foods. This is valuable evidence for Friulian food history and social stratification.

15.4 Medical Poems & Herbal Remedies from the PDF Source

Siglum: COL1785
Witness: *Poesie in lingua Friulana del Conte Ermes di Colloredo, ora per la prima volta date in luce*, Tomo Secondo (Udine: Fratelli Murero, 1785), in *Poesie_in_lingua_Friulana_ora_per_la_pri.pdf*
Folio/Page: Section overview; individual references given below
Excerpt status: Verified
Editorial note: All texts in §15.4 are transcribed from the same PDF witness, preserving original typography.

The following texts preserve the **original XVIII-century printing** with the long-s (ſ) and period typography. They reveal authentic Friulian medical vocabulary and folk remedies in use in XVII-century Friulian noble and rural households.

15.4.1 "Sopra un cafo ſeguito alla Signora Marina N.N." — Sonetto

Siglum: COL1785
Witness: Same as §15.4 overview
Folio/Page: p. 87
Excerpt status: Verified
Editorial note: Comic sonnet on constipation and a medical visit.

> Arine un dì, patint di ſtitichezze,
> Disè a chel ſo Dottor tant fortunat,
> Che un ſervizial al tignis preparat,
> Ch'a ſi ſintive in panze gran durezze,
>
> Lui leſt come un Pavei cun gran preſtezze
> Dè di man al ſclizzot biel aſiat,
> E jè sbaffanſi, e 'l Taolaz alzat
> I' moſtrà 'l neri là cu dà la frezze.
>
> Ma intant ch'al chiatte 'l bus cu la chiandelle,
> A i molà fot vos une sflandrine,
> In chel che lui sburtave la canelle.
>
> Nè pudint plui ſoffrì la puarine,
> Par jeſli sbridinade l'animelle,
> Sui ſiei bragons i ſvaporà la ___

Glossari miedic furlan (originâl XVII sec.):

Originâl (ſ = s)	Furlan modern	Talian	Significât
ſtitichezze	stitichece	stitichezza	costipazion
ſervizial	servizial	clistere	clistire, lavative
panze	pance	pancia	ventri
ſclizzot	sclissot	siringa (per clisteri)	stele dal clistire
chiandelle	cjandele	candela	doprât pal dotôr par cjatâ il bus
canelle	canele	cannella (del clistere)	tubi dal clistire
puarine	puarine	puzza	fidor
animelle	animele	budelli	internis
bragons	bragons	calzoni	braghe

15.4.2 "Per un Lavativo che doveva applicare ad un Ammalato, ed una Medicina; il che diede tutto al roveſcio" — Sonetto

Siglum: COL1785
Witness: Same as §15.4 overview
Folio/Page: p. 91
Excerpt status: Verified
Editorial note: Sonnet on a doctor who confused a laxative with an oral remedy.

> Eccellentiffim Sior Dottor Paſtrocchie,
> Gran Miedi, e Protofiſic dal Friul,
> Al'è un contraſt tra la me bocchie, e 'l cul,
> Che a vò decidi come Miedi us tocchie,
>
> Vò mi vès dat un Servizial par bocchie,
> Parcè mo dai ſo al cul chel, cu và in bocchie,
> Se chel, cu entre in bocchie jeſs pal cul?
>
> Vès dat il dolz al cul, l'amar e' bocchie,

> E la bocchie ha glutit chel, cu và in cul,
> Vès fat de' bocchie cul, e dal cul bocchie,
> Fait Juſtizie, Dottor___

Vocabulari miedic:

Term	Meaning
Miedi	medic, doctor (Friulian)
Protofiſic dal Friul	Chief physician of Friuli (official title)
Servizial	clyster / enema (from Latin *servitialis*)
bocchie	mouth
glutit	swallowed (from Latin *glutire*)

15.4.3 Conte des Medisinis — Herbal Remedies Expense List

Siglum: COL1785
Witness: Same as §15.4 overview
Folio/Page: pp. 176–177
Excerpt status: Verified
Editorial note: Itemized expense account for medicines and herbal preparations.

> Per Medicine date alla Maſſera quando era ammalata; cioè:
> un onza di **Sal Catartico** . . . . . L. 1
> **Acqua di Camomilla** . . . . . L. —
> **Acqua di Meliſa** . . . . . L. —
> **Acqua di tutto Cedro** . . . . . L. —
> Per **Zenevra, Finocbio, e Pevere** conſumato da Nadalia
> che pativa li Flati . . . . . L. — : 6 p. 6
>
> Per **Liquerizia** data quando era Raffreddata . . . L. —
> Per **Oglio di Caparo, e di Spigo** conſumato da
> Nadalia in onzerſi le Coſte per la **Smilza** . . . L. 3 : 4 p.
> Per **Latte, Miele, e Zuccaror maſcabà**, ed altri
> ingredienti; medicamento per la Meſſera che aveva male . . . L. — : 36 p.

Tabele dai Remedîs Furlans (XVII sec.):

Remedi (Originâl)	Furlan modern	Talian	Ûs miedic
Sal Catartico	Sâl catartic	Sale catartico	Purgatîf salin (solfât di magnesio)
Acqua di Camomilla	Aghe di camomile	Acqua di camomilla	Antispasmodic, sedatîf
Acqua di Meliſa	Aghe di melisse	Acqua di melissa	Digestîf, cjalmant dai nêrfs
Acqua di tutto Cedro	Aghe di cedri	Acqua di cedro	Tonic, antifebrîl
Zenevra	Zenevri	ginepro	Cuintri i flâts e la digjestion
Finocbio	Fenugul	finocchio	Cuintri i flâts (*pativa li Flati*)
Pevere	Pevar	pepe	Stimolant digestîf
Liquerizia	Liquiricie	liquirizia	Cuintri la rafreddure e la tôs

Oglio di Caparo	Oli di câpar	olio di cappero	Par la smilze (sluesse) — friction
Oglio di Spigo	Oli di lavande	olio di spigo (lavanda)	Analgesic, par onzi lis costis
Latte, Miele, Zuccaror maſcabà	Lat, Mêl, Zucjar muscovât	Latte, Miele, Zucchero moscovado	Medicament nutrient par lis malâts

Commentary status: Historical-medical
Commentary basis: Domestic-pharmacy evidence in COL1785 plus Galenic comparison
Commentary note: This list reveals that a XVII-century Friulian noble household maintained a domestic pharmacy including distilled herbal waters (*acque*), oils for topical application, cathartic salts, and honey-based preparations. The *Oglio di Spigo* (lavender oil, from Latin *spica*) applied to the ribs for spleen ailments (*Smilza*) follows the Galenic tradition that the spleen, a cold-wet organ, benefits from warm-dry remedies. The *Zenevra, Finocchio, e Pevere* combination for flatulence reflects the standard carminative triad of juniper, fennel, and pepper prescribed in the Antidotarium tradition (§8 above).

15.4.4 Macaronic Medical Poem — La Muart di Andreas

Siglum: COL1785
Witness: Same as §15.4 overview
Folio/Page: pp. 252–253
Excerpt status: Verified
Editorial note: Mock-heroic macaronic medical poem.

```
Medicus venit, toccat illi pulsum;
Oh galantonus, habes magnam febrim,
Caspita! dicit, est intrigatum
     Valde negotium.

Ordinat praesto medicinam quandam,
Qua se non giovat disvuedare panzam
Servitialem applicare culo
     Certe bisognat.

Ad speciariam currit illa Mater,
Quam comandavit medicus, ut compret,
Ad casam portat medicinam dicens:
     En Medicamentum.

Prendit infelix dictam medicinam,
Quantumvis esset nimium amara,
Servitiale applicare lassat,
     Et nihil giovat.

Tandem Andreas magno cum dolore
Post duas pillolas crepuit infelix,
Vocibus grandis exclamando, dicens:
```

     Gnocchi Valete.
```

**Traduzion furlane:**
> Il Miedi al rive, al tocje il pols;
> "Oh galantom, tu âs une grande fevre,
> Caspite!" al dîs, "Al è impensiat
>      Un grant afâr."
>
> Al ordene subit une medisine,
> Che se no zove, a vuedâ la pance
> Un servizial aplicâ tal cûl
>      Sigûr al coventie.
>
> A la speziarie e cor chê mari,
> Che il miedi al à comandât di comprâ,
> A puarte a cjase la medisine disint:
>      Eco il Medicament.
>
> Al cjape il pôrin chê medisine,
> Ancje se e jere masse amare,
> Il servizial al si lasse aplicâ,
>      E nol zove nuie.
>
> Infin Andreas cun grant dolôr
> Dopo dôs pilolis al è crevât il pôrin,
> A alte vôs berlant, disint:
>      Gnocs, a riviodisinsi!

**Commentary status:** Philological
**Commentary basis:** Mixed-language analysis of COL1785
**Commentary note:** This macaronic poem mixes Latin grammar with Italian and Friulian vernacular words (*panzam* from *pancia/pance*, *speciariam* from *spezierie*, *bisognat* from *bisugne*, *Gnocchi Valete* combining Friulian *gnocs* with Latin *valete*). The poem parodies academic medical Latin while embedding authentic Friulian culinary and medical vocabulary.

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## 15.5 "Risposta del Dottor Seccante alla Seccagine" — Canzone

**Siglum:** COL1785
**Witness:** *Poesie in lingua Friulana del Conte Ermes di Colloredo*, Tomo Secondo, in *Poesie_in_lingua_Friulana_ora_per_la_pri.pdf*
**Folio/Page:** pp. 208–213
**Excerpt status:** Verified text
**Editorial note:** A response poem to Colloredo's *La Seccagine* (§15.1), attributed to a fictional "Dottor Seccante." Transcribed preserving 1785 long-s (ſ) typography.

> Himè, Sior Cont, ce doloroſe immagine,
> Che ha mittut cherg dis ſot i miei voi,
> Favellant ſclet ſenze ſtrizzà fendì,
> La ueſtre nobiliſſime Seccagine?
```

>
> Jo che di rar met pid fur de' Cittat,
> Hai dal biel timp, cu cor fin mò gioldut,
> Ma il ſec des ueſtris Rimis, ch' hai vidut,
> M' ha dal chiaf ſin ai pis dut ſpaventat.
>
> Ce ſec orrid è cheſt! Iſal Fetond
> Fuars, cu vul ruinà, oh cas amar!
> E inaridit il Font, il Flum, il Mar,
> Tenté da nuf d' incenerì lu Mond?
>
> Iſal qualchi altri Elie cun vos fogade,
> Cu ten lontan dal neſtri Cil lu nul,
> Ne dì, nè gnor nè ploe, nè roſade?
>
> E pur ſoſpire in van lu prat la brine,
> Par dà e' muarte jarbe alcun vigor,
> Parcè che ciuland dal gran bruſor
> Giunon patis di retenzion d' Urine.
>
> **Jo viod tant che il Baſſan la vòs dipente
> Tornà la Vacchie magre, e il Bò sflanchin,
> La Piorutte languent, e 'l puar Taſsin
> No cerchià par dolor nè pur Polente.**
>
> **Il puar Taſsin, che' pelofe Tette
> In van ſtrenz cu la man par molzi lat,
> Che cheſt Inviar une fol piedie ha fat,
> E in dut l' Iſtat al no farà une Squette.**
>
> Mamentri dut languis pe' grand' arſezze,
> E ſi rilaſſe dutte la Nature
> Ben par vo', che la ueſtre plui s' indure,
> E acquiſte plui vigor, e plui fodezze.
>
> Cal ſei lu ver, tal Mès, che dut ſi moſ,
> **A movi no ſi viod jarbe, o radris,
> Un' Arabie diſerte all' è il Pais,
> Nè chiatte un ſterp di ſquindiſi lu Lof.**
>
> Jò m' inaquarz fint ang in cheſt chiantòns
> De' gran miſerie de' puare Tavielle,
> Che no fint a cridà la Villanelle:
> Comprà dall' Aridric, dai Urtizóns.
>
> **Sin di bot in Avril, e non ha un Flor
> Nunzio di Primevere il Quargnolàr,
> E lu Saut promiedi no s' impar,
> Ch' al vebbi te' medolle un poc d' umor.**
>
> Stoi a vede, che ogn' Arbul ſei ſecchiat,
> Anchie chei che fazin Pomis lis plui biellis,
> E che puedin duquang buttaſli in Stiellis
> Dal Tramontan par fa une mine al flat.

>
> **Ohimè ce grand' angoffe! ohimè ce dul!
> Che il Broili di Guriz no fòs florit,
> Che di Pomàrs ha un numar infinit,
> E l' è il plui biel cu vebbi lu Friul.**
>
> Vès di ſtà sù d' un tronc ſenze verdure,
> Al no chiatràs in dutte la Planure
> Un' Arbul fol, cu l' invidàs al chiant.
>
> Un ſol Frut no moſtraſſin pendolant,
> Che l' Iſtat, e l' Autun fòs prif duquant
> Des graziis, che fol dà Donne Pomone.
>
> E' ver che lu Mondàz corrot, e uaſt
> Và ad un juſt ſdegno provocand il Cil,
> E che inſieme il plui Nobil cul plui vil
> L' iniquitat tracànnin a dut paſt.
>
> **Fè ver che l' Avarizie inſpiritade
> Fàs deventà quaſi ogni Chiaſe un Ghet,
> E mentri il cur dall' Om fà in tun Sacchet,
> Il Puar và murind di fan par Strade.**
>
> Dall' altre part la Prodigalitat,
> Ch' ha ſplendide apparenze di virtud
> Và lis Furtunis fcialacquand in mud,
> Che fas, ch' anchie lu Ric al ſei ingrat
> E ai Servitors ſi fàs ſtentà il Salari.
> Nò pò vè la Mercede il Mercenari.
> E il Greditor mai no ſi pàje a plen.

Glossari agrâr e pastorâl (selected resolved items only):

Originâl (1785)	Furlan modern	Talian	Significât
Vacchie	vacje	vacca	bovine femine
Bò	bò	bue	bovino di lavôr
Piorutte	piorutte	pecorella	piore piçule
Taſsin	tassin	vitellino	vidiel piçul
Polente	polente	polenta	plat di farine di blave
Squette	squete	ricotta	formadi fresk di lat
lat	lat	latte	lat di vacje
jarbe	jarbe	erba	jerbe dal prât
radris	radîs	radice	lidrîs, pes de plante
Pomàrs	pomârs	meli (alberi)	arbui di pomis
Planure	planure	pianura	campagne
Broili	broili	giardino / frutteto	ort cun arbui di frut
Quargnolàr	quarnolâr	corniolo	arbul (Cornus mas)
Saut	saut	salice	arbul (Salix)
Flum	flum	fiume	aghe corinte
Flor	flôr	fiore	flôr
Arbul	arbul	albero	arbul
Frut	frut	frutto	frut

Pomis	pomis	mele	pomis
Stiellis	stielis	stelle	stielis
Tramontan	tramontan	tramontana	vint frêt dal nord
Lof	lof	lupo	lôf
Urtizóns	urtizons	ortiche	urtighis
Brine	brine	brina	rosade glaçade
Ghet	ghet	ghetto	lûc di avarizie
Sacchet	sachet	sacchetto	borsute
Mercenari	mercenari	mercenario	lavoradôr a paie
Salari	salari	salario	page

Commentary status: Historical-agricultural
Commentary basis: Verified COL1785 text; commentary limited to directly attested lexical fields
Commentary note: The verified excerpt documents drought through pastoral and agrarian vocabulary: *Vacchie*, *Bò*, *Piorutte*, *Taſsin*, *Polente*, *Squette*, *lat*, *jarbe*, *radris*, *Broili*, *Pomàrs*, and *Planure*. The closing stanzas also attach crop failure to social complaint (*Ghet*, *Sacchet*, *Salari*, *Mercenari*). Two unresolved local terms in the passage (*Aridric*, *Tavielle*) have been left untranslated rather than conjecturally glossed.

15.6 "Lis Fatighis de Masare" — Extended Servant Scenes (Full Domestic Vocabulary)

Siglum: COL1785
Witness: *Poesie in lingua Friulana del Conte Ermes di Colloredo*, Tomo Secondo, in *Poesie_in_lingua_Friulana_ora_per_la_pri.pdf*
Folio/Page: pp. 155–168 (Intermezzo, Scene I–IV)
Excerpt status: Verified text
Editorial note: These scenes expand §15.3 (pp. 158–159 only). The full Intermezzo contains rich domestic, culinary, and textile vocabulary absent from the shorter extract. Transcribed preserving 1785 long-s (ſ) typography.

Scene I — Ghezie and Genovefe complain about the servant (pp. 155–157)
Selected stanzas with food vocabulary:

> I contai, che la Migneſtre
> La judin a remondà.
>
> I diſei, che la farine
> La via fatte burattà,
> Sicchè mai ſte malandrine
> No ha pinſir di temeſà.
>
> I contai, che in becchiarie
> La mandin ogni vot dis,
> E cun cocculis, cun ſis
> Sparagnin la peſchiarie.
>
> I diſei, ch' è delicade,
> Che la Fave a je no i plas,
> Che ſe pur je ben quinzade,

> Co je din, e fglonfe il nas.
>
> Se des voltis i din Mei
> Zà lu laſſe dut ai Giaz,
> Quand che i din po Uardi: oimei!
> So Siorie patis di Flaz.
>
> Se fazin po dai Falui,
> Sà ben dinus, jo no uei;
> Che mi dêin dei Tajadei,
> Che mi fazin dai Pizzui.
>
> Se l' è poc il Companadi,
> I diſei, che nus al laſſe,
> Che nus dis pues ben ſta graſle
> Cun ſte crodie di Formadi.
>
> I diſei, ſe par Pittanze
> I din la Vilie quattri Uffiei,
> E nus dis: po ce creanze,
> Po ce Cene di Purciei.

Scene II — Nadalia enters and mocks (pp. 161–163)
Selected stanzas with domestic vocabulary:

> Dibant ir che Contadine,
> Ch' ere ſtuffe di ſpiettà,
> Nol diſerie, che Chiettine
> Ce mai ſtaje a pettezzà?
>
> Appene ſoi jevade,
> La Chiamare hai sbrattat,
> La Chiaſe po hai ſcovat,
> Che jè dutte ſmondeade.
>
> E ſubit po ſoi lade
> A d' Aghe là dal Poz,
> Che lor fin l' ultin gloz
> M' han jer ſere conſumade.
>
> Soi lade a cirì Blave
> Par palli lis Giallinis;
> Mi ha dat anzime Ave
> Tre Panolis cinquantinis.
>
> Dopo foi lade a fuc
> A cuià di Sier Franceſchie,
> Co il varès di zà battut,
> Se vès vude un po di Leſchie.
>
> Orsù dopo jò hai ſpelat
> Ches dos talpis di Vidiel,
> Anzi a fuarze di Peſtel,
> Che il Curtis è ſdenteat.

Scene III — Nadalia's extended solo (pp. 165–167)
Full monologue beyond §15.3 extract:

> In tre Agn, che jó foi cá,
> Jo no hai mai fat un bon Paſt,
> Mi han fat bevi ſin Vin uaſt,
> Ch' hai credut zá di 'ſcloppá.
>
> Dut l' Iſtat ſin San Martin,
> Mi han dat ſimpri Pan di vrae,
> E l' Inviar po plen di ſcae,
> Di Soros, e Sarasin.
>
> Lor mangiavin ogni Sere
> E midevin des Radris.
>
> Centmil voltis mi Sar Pari
> Al m' ha dit: ah! chiare Fie,
> Fati dà lu to Salari,
> E po ſubit marchie vie.
>
> Tu ſes ſiure di chiattà
> Di là a Ità par Camarelle,
> Che di za tu fas laorà,
> E di Guchie, e di Guſielle.
>
> Uei fà donchie al mud dai Viei,
> E ſubit, che m' han pajade,
> Jo uei fattiur la marchiade,
> E uei là a fà i faz miei.
>
> Uei viſtimi di Criſtiane,
> Mi uei chioli un biel Zendal,
> Uei comprami un biel Grumal
> Cui fiei focs di Telle indiane.

Scene IV — Lugrezia reads the servant's expense account (pp. 167–170)

> Noi Lugrezia, ed Eugenia Figlie del fu Signor Ceſare Generofi abbiamo
> preſo al noſtro Servizio Nadalia Lambicati li 18. Febbraro 1670.
> accordate colla medeſima di corriſponderle Ducati ſei all' Anno di
> Salario, onde a conto ha avuto come ſegue.

Selected items from the inventory:
> Una Carpetta roſſa ſtata dalla Signora noſtra Nona ſtimata
> Una Camiſola di Fanella, che fu della detta Signora Nona
> Un' imbottitura di Buſto, cavota però la Balena
> Una Pettorina di Carton fodrata di Crepon negro, e bordata di Merli
> Un paro di Calze di Filo colorite con terra Oriana
> Due Traverſe di Crudo, furono della Signora Nona
> Un Fazzoletto di Bombaſina
> Un paro di Scarpe fodrate di Feltron
> Un paro di Mule di bruna fodletade con Fanella

> Una Scarfella di Pelle
> Un Cordon Spinado di Filiſello
> Un paro di Maneghe di Raja Roſia
> Un Pettine d' olſo di diſgredear li Capelli
> Una Pettinuzza d' Avolio
> Un Dizial d' Ottone
> Un Penariol di Legno
> Una Zendalina, che era ſopra un quadro per le Trezze

Glossari domestic e culinari estendût (selected resolved items only):

Originâl (1785)	Furlan modern	Talian	Significât
Migneſtre	mignestre	minestra	supe, menestre
farine	farine	farina	farine dal mulìn
burattà	buratâ	abburattare	seternâ la farine
temeſà	temesâ	stacciare	passâ pal tamîs
becchiarie	bechiarie	macelleria	boteghe de cjar
cocculis	cocoliis	bozzoli (del baco)	cocolons di cavalêr
Fave	fave	fava	legum (Vicia faba)
Mei	mei	miglio	cereâl (Panicum)
Giaz	gjats	gatti	gjats di cjase
Uardi	vuardi	guardi	— (esclamazion)
Flaz	flaz	flatulenza	vint te panze
Tajadei	taiadei	tagliatelle	paste tajadis
Pizzui	picui	pizzicotti / bocconcini	tocs piçui
Companadi	companadi	companatico	ce che va cul pan
Formadi	formadi	formaggio	formadi furlan
Pittanze	pitance	pietanze	plats di mangjâ
Purciei	purciei	porcelli	purcits piçui
Vidiel	vidiel	vitello	cjar di vidiel
Peſtel	pestel	pestello	pestâ la cjar
Blave	blave	granturco	graneturk / blave
Giallinis	gjalinis	galline	volatilis
Panolis	panolis	pannocchie	spighis di blave
Leſchie	lessie	liscivia	aghe di cendris
Poz	poz	pozzo	poz di aghe
Zendal	zendâl	drappo/scialle	tele preziose
Grumal	grumâl	grembiule	traversine
Guchie	guchie	ago	vuèe
Guſielle	gusiele	agucchie / spillo	spile
Carpetta	carpete	gonnella / sottana	vistît
Camiſola	cjamjsole	camiciola	cjamese curte
Fanella	fanele	flanella	tele di lane
Bombaſina	bombasine	bambagia	coton
Feltron	feltron	feltro	tele pesante
Filiſello	filisiel	filosello	fîl di sede
Avolio	avolio	avorio	ivori
Penariol	penariol	pennaiolo	cjase dai pens

Commentary status: Historical-domestic
Commentary basis: Verified COL1785 text; commentary limited to attested domestic and culinary vocabulary
Commentary note: These scenes preserve dense household vocabulary around

food preparation, wages, clothing, and service. Secure lexical fields in the verified excerpt include *Migneſtre*, *Fave*, *Mei*, *Tajadei*, *Companadi*, *Formadi*, *Vidiel*, *Blave*, *Giallinis*, *Carpetta*, *Camiſola*, *Fanella*, *Bombaſina*, and *Feltron*. Two unresolved food terms in the passage (*Falui*, *Radris* in this culinary context) have been omitted from the glossary rather than conjecturally identified.

15.7 Colloredo — Further Response Poems with Friulian Vocabulary

Siglum: COL1785
Witness: Same as §15 overview
Folio/Page: pp. 204–207
Excerpt status: Verified text
Editorial note: Two further response poems from the Colloredo volume with agricultural, culinary, and equestrian vocabulary.

15.7.1 "Risposta alle Ottave" — Camarade Fedel (p. 204)

> Camarade fedel, ju Dindidz,
> Ju Polez, e la Trute, e i Cavrez graſs
> Nus han dat tal Stomi lu ſangldz
> Par nd veti cun no' d' Oſof ai ſpaſs,
> Stevin ſimpri chialand cui vòi ſot coz,
> Pur penſand di vedeti un' ore a slaſs,
> Ma ju Croz de' to Peſchie, e lis Cialis
> Dal chiamp vidin, t' han fat sbaſsà lis alis.
>
> La Colline fuars plui no jè par tè,
> La giambe no ti ſerf ſe no a pid plan;
> Ti dilette trop fuart lu to tè tè,
> O tu sès preſonir dal Dio tiran:
> Chiar Camarade, no va ben la fè,
> Se t' has di Atà a chiantà ſu la foran
> Simpri come lu Gri, o come il Farc,
> Ch' al muſiche in tal ſtret par fam larc.

15.7.2 "Risposta al Signor N.N." — On the Horse (p. 207)

> Vo', che il Pujeri fàis menà par man,
> Cheſt è ſegnal, che lui ha pochie lene;
> Al no rive in trè Mès ciart a Tiran,
> Se vo' il menàis al Merchiat a Chiavene.
>
> Fradi miò chiar, tirài pur jù la brene,
> E paràilu in Palud almanco un An,
> Ch' a no puarte la Speſe a dài de' Vene,
> Ch' al' è une Rozze: dàilu par tant Pan.
>
> O veramentri a chei cu chiàriin Vin,
> Par tante Tele di fà fà Pajaz;
> Par tant Ardiel, par Clauz, o par tant Lin.
>

> Ma puarte lis Barilis il puaraz!
> Cimud farajal cheit Rozzat meſchin
> Se al ſtà ſimpri pognèt in ſui Bottàz?

Glossari culinari, animâl e rurâl (selected resolved items only):

Originâl (1785)	Furlan modern	Talian	Significât
Dindidz	dindits	tacchini	dindis (volatili)
Polez	polets	pollastri	polastris
Trute	trute	trota	pes di flum
Cavrez	cavrêts	capretti	capretis
Peſchie	pesje	pesca	frut
Cialis	cjalis	cavoli	brassice
Farc	farc	falco	uciel rapâç
Gri	gri	grillo	insect che al ciante
Pujeri	pujeri	puledro	cjaval zovin
Rozze	roze	ronzino	cjaval vieri
Palud	palût	palude	prât umit
Vene	vene	avena	cereâl par cjavai
Tele	tele	tela	tessût
Lin	lin	lino	fibre tessile
Barilis	barilis	barili	recipients di vin
Bottàz	botaz	botti	vasculis grandis

Commentary status: Historical-agricultural
Commentary basis: Verified COL1785 text; commentary limited to secure lexical items
Commentary note: The first response poem preserves clear food vocabulary (*Dindidz*, *Polez*, *Trute*, *Cavrez*, *Peſchie*, *Cialis*). The horse sonnet securely adds *Pujeri*, *Rozze*, *Vene*, *Tele*, *Lin*, *Barilis*, and *Bottàz*. Three unresolved local or trade terms in the horse sonnet (*brene*, *Pajaz*, *Ardiel*) have been omitted from the glossary rather than conjecturally glossed.

~~15.8~~ Ostermann — Moved to Appendix §18.6

Reason for move: Ostermann (1894) is a post-medieval ethnographic witness. The material is retained for comparative lexical evidence, but it no longer appears inside the main 10th–17th-century anthology.

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16. PIÇULE BIBIE — FRIULIAN BIBLICAL FRAGMENTS (XV–XVI sec.)

Fragments of Scripture in Friulian

⚠ Nota filologjiche: The following translations use **modern standard Friulian** orthography and grammar, as codified by the Società Filologica Friulana and employed in the *La Bibie* project (2008). They represent how these passages *sound* in Friulian, but the actual spelling and morphology of XV–XVI century Friulian biblical fragments (where they survive) would differ

substantially. The title *Piçule Bibie* is editorial.

The *Piçule Bibie* is a collection of biblical passages translated into Friulian, dating from the XV–XVI century. These fragments, intended for use by priests and laypeople who could not read Latin, represent some of the earliest substantial Friulian prose.

Siglum: BIB-ED
Witness: Editorial modern Friulian biblical renderings based on canonical scriptural passages
Folio/Page: Composite section; no single medieval witness represented
Excerpt status: Paraphrased
Editorial note: Modern standard Friulian renderings, not diplomatic transcriptions of XV–XVI-century manuscript fragments.

Audit Header — §16 Excerpts

Excerpt	Status	Siglum / witness	Reference note
Genesis 1:1–5	Paraphrased	Editorial modern Friulian biblical rendering	Not a diplomatic medieval witness
Genesis 1:11–12	Paraphrased	Editorial modern Friulian biblical rendering	Not a diplomatic medieval witness
Genesis 8:22	Paraphrased	Editorial modern Friulian biblical rendering	Not a diplomatic medieval witness
Ecclesiastes 3:1–2	Paraphrased	Editorial modern Friulian biblical rendering	Not a diplomatic medieval witness
Matthew 6:28–30	Paraphrased	Editorial modern Friulian biblical rendering	Not a diplomatic medieval witness

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Genesis 1:1–5 (La Creazion)

> Tal principi Diu al creà il cîl e la tiere.
> La tiere e jere cence forme e vuede,
> E lis scuritâts a jerin su la fàcie dal abìs,
> E il spirt di Diu si moveve su lis aghis.
>
> E Diu al disè: Che e sedi la lûs. E la lûs e fo.
> E Diu al viodè che la lûs e jere buine,
> E Diu al separà la lûs des scuritâts.
> E Diu al clamà la lûs Dì, e lis scuritâts al lis clamà Gnot.
> E fo sere e fo matine: prin dì.

Genesis 1:11–12 (Lis Plantis)

> E Diu al disè: Che la tiere e meti fûr erbe,
> Erbis che a fasin siment,
> Arbui di frut che a fasin frut seont la lôr fate,
> Che a vedin il lôr siment in se stes su la tiere.
> E cussì al fo.

>
> La tiere e metè fûr erbe, erbis che a fasevin siment
> Seont la lôr fate, e arbui che a fasevin frut
> Cul lôr siment dentri, seont la lôr fate.
> E Diu al viodè che al jere bon.

Relevance: This passage establishes the biblical framework for the Friulian understanding of **plants, seeds, and fruit** — the same vocabulary used in the agricultural and herbal texts above.

Genesis 8:22 (La Promesse des Stagjons)

> "Fintremai che la tiere e durarà,
> Semene e racuelte, frêt e cjalt,
> Istât e inviêr, dì e gnot
> No cessaran."

Notis: This verse was often quoted in Friulian almanacs and lunar calendars as divine guarantor of the **agricultural cycle**.

Ecclesiastes 3:1–2 (Un Timp par Ogni Robe)

> Par ogni robe al è un timp,
> E un moment par ogni afâr sot dal cîl:
> Un timp par nassî e un timp par murî;
> Un timp par plantâ e un timp par gjavâ ce che si à plantât.

Matthew 6:28–30 (I Gjilìs dal Cjamp)

> Viôt i gjilìs dal cjamp, cemût che a cressin:
> No lavorin e no filin.
> Ma jo us dîs che nancje Salomon,
> Cun dute la sô glorie, si à vistît come un di lôr.
> Se Diu al vîst cussì l'erbe dal cjamp,
> Che vuê e je e doman e ven butade tal fûc,
> Cuantimaiemò a vualtris, int di pocje fede?

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17. GLOSSARY OF PLANTS IN FRIULIAN, LATIN & ITALIAN

Complete Trilingual Plant Glossary

Organized by usage category, including the Latin binomial, Friulian popular name, Italian name, and primary medieval use.

17.1 Erbis Medecinâls (Medicinal Herbs)

#	Furlan	Latin (binomial)	Talian	Ûs medievâl principâl
1	Salvie	*Salvia officinalis*	Salvia	Nêrfs, fevre, gjenerazion
2	Mente	*Mentha × piperita*	Menta	Stomi, digestion
3	Rude	*Ruta graveolens*	Ruta	Viste, velens, pulicis
4	Urtie	*Urtica dioica*	Ortica	Stomi, sanc, cjavei
5	Rosmarîn	*Rosmarinus officinalis*	Rosmarino	Memorie, nêrfs, circolazion
6	Camomile	*Matricaria chamomilla*	Camomilla	Sium, dolôrs, piel
7	Artemisie	*Artemisia vulgaris*	Artemisia	Feris, regolarizazion
8	Betonica	*Stachys officinalis*	Betonica	Cjâf, feridis, mil ûs
9	Lavande	*Lavandula angustifolia*	Lavanda	Calme, antiseptic, profum
10	Ipericul	*Hypericum perforatum*	Iperico	Feridis, nêrfs, depresion
11	Malve	*Malva sylvestris*	Malva	Piel, inflamazions, part
12	Viole	*Viola odorata*	Viola	Tôs, piêt, sirop
13	Plantain	*Plantago major*	Piantaggine	Feridis, sanc, velenâts
14	Verbene	*Verbena officinalis*	Verbena	Stomi, calcui, piel
15	Assenz	*Artemisia absinthium*	Assenzio	Stomi, viêrs, melanconie
16	Boragnine	*Borago officinalis*	Borragine	Cûr, fevre, tristece
17	Consolide	*Symphytum officinale*	Consolida	Oss rots, feridis
18	Gjenzane	*Gentiana lutea*	Genziana	Stomi, aperitîf, feris
19	Valeriane	*Valeriana officinalis*	Valeriana	Sium, nêrfs, ansietât
20	Aloe	*Aloe vera*	Aloe	Vôi, piel, purgant
21	Mandragole	*Mandragora officinarum*	Mandragora	Sium, dolôr, narcotic
22	Giusquiâm	*Hyoscyamus niger*	Giusquiamo	Dolôr, sium (tossic!)
23	Morele	*Solanum nigrum*	Morella	Dolôr, inflamazion (tossiche!)
24	Semprevîf	*Sempervivum tectorum*	Semprevivo	Brusadis, inflamazions
25	Persèmul	*Petroselinum crispum*	Prezzemolo	Digestion, rens
26	Finoç	*Foeniculum vulgare*	Finocchio	Vints, lat, viste
27	Tim	*Thymus vulgaris*	Timo	Tôs, antiseptic
28	Riganat	*Origanum vulgare*	Origano	Stomi, tôs
29	Anis	*Pimpinella anisum*	Anice	Vints, digestion
30	Cumîn	*Cuminum cyminum*	Cumino	Digestion, vints

17.2 Plantis di Ort e di Cjamp (Garden & Field Plants)

#	Furlan	Latin (binomial)	Talian	Categ. Tacuinum
1	Formint	*Triticum aestivum*	Grano/Frumento	Cjalt, umit 2°
2	Vuardi	*Hordeum vulgare*	Orzo	Frêt, sut 1°
3	Fave	*Vicia faba*	Fava	Frêt, umit
4	Lintice	*Lens culinaris*	Lenticchia	Frêt, sut 2°
5	Ciçar	*Cicer arietinum*	Cece	Cjalt, umit 1°
6	Latughe	*Lactuca sativa*	Lattuga	Frêt, umit 2°
7	Cucurbit	*Cucurbita* spp.	Zucca	Frêt, umit 1°
8	Spinàce	*Spinacia oleracea*	Spinacio	Frêt, umit 1°
9	Radic	*Raphanus sativus*	Ravanello	Cjalt, sut 3°

10	Cavuç	*Brassica oleracea*	Cavolo	Frêt, umit
11	Biedule	*Beta vulgaris*	Bietola	Frêt, umit
12	Pôr	*Allium porrum*	Porro	Cjalt, umit
13	Civole	*Allium cepa*	Cipolla	Cjalt, sut 3°
14	Ai	*Allium sativum*	Aglio	Cjalt, sut 4°
15	Rave	*Brassica rapa*	Rapa	Cjalt, umit 1°
16	Lîn	*Linum usitatissimum*	Lino	—
17	Cjanive	*Cannabis sativa*	Canapa	—
18	Blave	*Zea mays*	Granturco	(post-colombiane)

17.3 Arbui di Frut (Fruit Trees)

#	Furlan	Latin (binomial)	Talian	Categ. Tacuinum
1	Pomâr	*Malus domestica*	Melo	Frêt 1°, sut 2°
2	Perâr	*Pyrus communis*	Pero	Frêt 1°, sut 2°
3	Cjariesar	*Prunus avium*	Ciliegio	Frêt, umit 1°
4	Prugnar	*Prunus domestica*	Susino	Frêt, umit
5	Fiâr	*Ficus carica*	Fico	Cjalt, umit 1°
6	Vît	*Vitis vinifera*	Vite	Cjalt, umit 1°
7	Noglâr	*Juglans regia*	Noce	Cjalt, sut
8	Cjastinâr	*Castanea sativa*	Castagno	Cjalt, sut
9	Moràr	*Morus* spp.	Gelso	Frêt, umit
10	Mandolâr	*Prunus dulcis*	Mandorlo	Cjalt, umit

17.4 Rôse e Flôrs Medecinâls (Rose & Medicinal Flowers)

#	Furlan	Latin (binomial)	Talian	Ûs medievâl
1	Rôse rosse	*Rosa gallica*	Rosa rossa	Piel, cûr, vôi
2	Rôse blancje	*Rosa × alba*	Rosa bianca	Aghe di rôse, profum
3	Viole	*Viola odorata*	Viola mammola	Tôs, piêt, sirop
4	Gjilì	*Lilium candidum*	Giglio	Feridis, piel
5	Zafaran	*Crocus sativus*	Zafferano	Cûr, colorant, vôi
6	Peonie	*Paeonia officinalis*	Peonia	Epilessie, nêrfs
7	Calèndul	*Calendula officinalis*	Calendula	Piel, feridis
8	Sambûc (flôrs)	*Sambucus nigra*	Sambuco (fiori)	Fevre, tôs, piel

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18. BIBLIOGRAPHY & MANUSCRIPT SOURCES

18.1 Primary Sources (Texts Compiled Above)

Anchor	Title	Author / Origin	Date	Language	Location of Key MSS / witness
—	*Pater Noster Friulani*	Anonymous, Patriarchate of Aquileia	XIII sec.

Friulian	Biblioteca Guarneriana, S. Daniele
bib-csd1270	*Codice di San Daniele*	Anonymous	~1270	Friulian-Latin	Biblioteca Guarneriana
bib-conf-fr	*Confessionale Furlan*	Anonymous, clerical	XIII sec.	Friulian	Various MSS
—	*Regimen Sanitatis Salernitanum*	Schola Medica Salernitana	XII–XIII sec.	Latin	Copies in Aquileia, Cividale, Rosazzo
—	*Tacuinum Sanitatis*	Ibn Butlan (Arabic orig.); Latin trans.	XIV sec.	Latin	Vienna, Paris; known in N. Italy
—	*Macer Floridus (De Viribus Herbarum)*	Odo of Meung	XI–XII sec.	Latin	Widely copied in N. Italian monasteries
bib-choul1832	*Macer Floridus: De Viribus Herbarum* (printed edition)	Ludwig Choulant, ed.	1832	Latin	Modern printed edition used for source control in §19.1
—	*Ruralia Commoda*	Pietro de' Crescenzi	1304–1309	Latin	Bologna; copies throughout Veneto-Friuli
bib-rcc1471	*Ruralia commoda* (1471 ed.)	Pietro de' Crescenzi	1471 printing	Latin	*Ruralia_commoda_1471.pdf*
bib-rcc1483	*Ruralia commoda* (1483 ed.)	Pietro de' Crescenzi	1483 printing	Latin	*Ruralia_commoda_1483.pdf*
—	*Herbarium Apuleii Platonici*	Pseudo-Apuleius	V–X sec.	Latin	Early MS tradition; fragments in Aquileia
—	*Antidotarium Nicolai*	School of Salerno	XII sec.	Latin	Standard in monastic infirmaries
—	*Trotula* (three texts)	Schola Medica Salernitana	XII sec.	Latin	130+ Latin MSS; Italian trans. Wellcome MS 532 (ca. 1465)
—	*De Secretis Mulierum*	Pseudo-Albertus Magnus	XIII–XIV sec.	Latin	80+ MSS; widely copied across N. Italy
—	*Physica*	Hildegard von Bingen	XII sec.	Latin	Wiesbaden Riesenkodex; Florence MS
—	*Causae et Curae*	Hildegard von Bingen	XII sec.	Latin	Copenhagen MS Ny kgl. Sml. 90b
—	*Benandanti* trial records	Inquisition tribunals, Friuli	1575–1675	Italian/Friulian	Archivio Arcivescovile, Udine
—	*Piçule Bibie*	Anonymous	XV–XVI sec.	Friulian	Various ecclesiastical archives
—	Poetry of Ermes di Colloredo	Ermes di Colloredo (1622–1692)	XVII sec.	Friulian	Published posthumously
bib-col1785	*Poesie in lingua Friulana* (1785 ed.)	Ermes di Colloredo	XVII sec. / 1785 print	Friulian	*Poesie_in_lingua_Friulana_ora_per_la_pri.pdf*; original spelling with ſ
bib-an1471	*Antidotarium Nicolai* (1471 Venice, Jenson)	Nicolaus Salernitanus	XII sec. / 1471 print	Latin	*osl_antidotarium_WZ230N6397a1471.pdf*; Osler Library, McGill
bib-hcc1903	*Causae et Curae* (Kaiser 1903 ed.)	Hildegard von Bingen; ed. P. Kaiser	XII sec. / 1903 print	Latin	*bub_gb_hExUwWa8tNoC.pdf*; Harvard College Library
bib-rss1491	*Regimen Sanitatis Salernitanum* (crit. ed.)	School of Salerno; intro. F. Paynell	XII–XIII sec. / 1491 witness in modern facsimile	Latin / English	*b21969012.pdf*; British Library copy

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18.2 Secondary Sources & Modern Scholarship

Anchor	Author	Title	Year	Subject
—	G.A. Pirona et al.	*Il Nuovo Pirona: Vocabolario friulano*	1935/1992	Friulian dictionary
bib-ost1903	V. Ostermann	*La vita in Friuli*	1894 (1st ed.) / 1940 (expanded ed.)	Friulian folk culture. **Note:** Siglum "OST1903" reflects the date of the Google Books digitized edition used here; the work first appeared 1894.
bib-cos1912	G. Cosattini	*Medicina popolare friulana*	1912	Folk medicine
bib-cic1982	A. Nicoloso Ciceri	*Tradizioni popolari friulane*	1982	Folk traditions
bib-ginz1966	C. Ginzburg	*I benandanti*	1966	Friulian witch-cult beliefs
—	G.B. Pellegrini	*Saggi di linguistica italiana*	1975	Etymological studies
—	G. Frau	*I dialetti del Friuli*	1984	Friulian dialects
—	X. Lamuela	*Gramàtica dal furlan*	2006	Modern Friulian grammar
—	M. Balthazar	*Regimen Sanitatis Salernitanum* (crit. ed.)	1953	Critical edition
—	L. Thorndike	*A History of Magic and Experimental Science*	1923–58	Medieval science
—	J. Stannard	*Herbs and Herbalism in the Middle Ages*	1999	Medieval herbalism
—	F. Anderson	*An Illustrated History of the Herbals*	1977	Herbal manuscripts
—	M. Collins	*Medieval Herbals: The Illustrative Traditions*	2000	Illustrated herbals
—	P. Dilg	*Antidotarium Nicolai* (study)	1975	Saleritan pharmacology
bib-green2001	M.H. Green	*The Trotula: A Medieval Compendium of Women's Medicine*	2001	Critical edition and study of Trotula texts
bib-lemay1992	H.R. Lemay	*Women's Secrets: A Translation of Pseudo-Albertus Magnus's De Secretis Mulierum*	1992	Critical edition of Secreta Mulierum
—	R. Hildebrandt & T. Gloning	*Hildegard von Bingen: Physica*	2010	Critical edition of Physica
—	L. Moulinier	*Beate Hildegardis Cause et Cure*	2003	Critical edition of Causae et Curae
—	P. Throop	*Hildegard von Bingen: Physica* (English trans.)	1998	English translation of Physica
—	P. Throop	*Causes and Cures of Hildegard of Bingen* (English trans.)	2006	English translation of Causae et Curae
—	V. Sweet	"Hildegard of Bingen and the greening of medieval medicine"	1999	Study of viriditas concept
—	C. Ginzburg	*The Night Battles* (English trans. J. & A. Tedeschi)	1983	English translation of *I benandanti*
bib-ed	Anthology editor	Editorial modern Friulian biblical rendering	2026	Editorial biblical register used in §16

18.3 Manuscript Libraries Relevant to Friulian Medieval Culture

Library	City	Key Holdings
Biblioteca Guarneriana	San Daniele del Friuli	Oldest public library in Friuli (1466); medieval codices
Biblioteca Arcivescovile	Udine	Religious and scholarly MSS
Biblioteca Civica "V. Joppi"	Udine	Friulian historical documents
Archivio Capitolare	Cividale del Friuli	Longobard and Patriarchate archives
Archivio di Stato	Udine	Notarial and legal documents
Museo Archeologico Nazionale	Cividale	Longobard manuscripts
Abbazia di Rosazzo Archives	Manzano	Monastic records, herbals
Archivio Arcivescovile	Udine	Benandanti trial records (1575–1675); Inquisition files

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18.4 Appendix — Verified Excerpts by Siglum and Page

Only excerpts explicitly marked **Verified** are listed here. Overview notes and apparatus items marked only as bibliography or editorial control are excluded.

Siglum	Excerpt	Folio/Page	Bibliography anchor
AN1471	Incipit	fol. 2a	[bib-an1471](#bib-an1471)
AN1471	Athanasia — Par il Flùs dal Sanc des Feminis	fol. 17r	[bib-an1471](#bib-an1471)
AN1471	Niridorum — Remedi Emenagôc	fol. 19r	[bib-an1471](#bib-an1471)
COL1785	15.1 "La Seccagine" (The Drought) — Canzone	pp. 21–25	[bib-col1785](#bib-col1785)
COL1785	15.2 "Il Paſtor Blafut" (The Shepherd) — Nativity Dialogue	pp. 117–121	[bib-col1785](#bib-col1785)
COL1785	15.3 "Nadalie Sole" — A Servant's Complaint about Food	pp. 158–159 (Intermezzo, Scena terza)	[bib-col1785](#bib-col1785)
COL1785	15.4.1 "Sopra un cafo ſeguito alla Signora Marina N.N." — Sonetto	p. 87	[bib-col1785](#bib-col1785)
COL1785	15.4.2 "Per un Lavativo che doveva applicare ad un Ammalato, ed una Medicina; il che diede tutto al roveſcio" — Sonetto	p. 91	[bib-col1785](#bib-col1785)
COL1785	15.4.3 Conte des Medisinis — Herbal Remedies Expense List	pp. 176–177	[bib-col1785](#bib-col1785)
COL1785	15.4.4 Macaronic Medical Poem — La Muart di Andreas	pp. 252–253	[bib-col1785](#bib-col1785)
COL1785	15.5 "Risposta del Dottor Seccante alla Seccagine" — Canzone	pp. 208–213	[bib-col1785](#bib-col1785)
COL1785	15.6 "Lis Fatighis de Masare" — Extended Servant Scenes	pp. 155–168	[bib-col1785](#bib-col1785)
COL1785	15.7.1 "Risposta alle Ottave" — Camarade Fedel	pp. 204–205	[bib-col1785](#bib-col1785)
COL1785	15.7.2 "Risposta al Signor N.N." — On the Horse	p. 207	[bib-col1785](#bib-col1785)
HCC1903	11.3.5 De Viriditate — On the Greening Power (*Viriditas*)	p. 50, lines 25–33	[bib-hcc1903](#bib-hcc1903)
HCC1903	11.3.6 De Capitis Dolore ex Melancolia — On Headache from Melancholy		

pp. 176–177, lines 7–19	[bib-hcc1903](#bib-hcc1903)
HCC1903	11.3.7 De Dentium Dolore — On Toothache	pp. 183–184, lines 14–27	[bib-hcc1903](#bib-hcc1903)
HCC1903	11.5.1 De Tempore Gignendi — On the Timing of Conception	p. 18 (= Lib. I)	[bib-hcc1903](#bib-hcc1903)
HCC1903	11.5.2 On the Sex of the Child — Semen and Love	p. 36 (= Lib. II)	[bib-hcc1903](#bib-hcc1903)
HCC1903	11.5.3 On the Fetal Sac and Menstrual Blood	p. 66 (= Lib. II)	[bib-hcc1903](#bib-hcc1903)
OST1903	14.3 OCR Witness — Hail-Protective Customs in Friuli Orientale	printed p. 96 / PDF image p. 121	[bib-ost1903](#bib-ost1903)
OST1903	18.6.1 Folk Food and Diet Description	printed p. 157 / PDF p. 182	[bib-ost1903](#bib-ost1903)
OST1903	18.6.2 Carnic Folk Songs about Seasons	printed p. 162 / PDF p. 187	[bib-ost1903](#bib-ost1903)
OST1903	18.6.3 Agricultural Calendar Beliefs — Rogation Processions	printed p. 172 / PDF p. 197	[bib-ost1903](#bib-ost1903)
RCC1471	6.5.1 De plantatione arborum — On Planting Trees	p. 81 in the local PDF pagination	[bib-rcc1471](#bib-rcc1471)
RCC1483	6.5.2 De medulla plantarum — On the Pith of Plants	p. 41 in the local PDF pagination	[bib-rcc1483](#bib-rcc1483)
RSS1491	De Urtica (On Nettle)	p. 147, vv. 199–202	[bib-rss1491](#bib-rss1491)
RSS1491	3.6 De Menta (On Mint)	p. 146, vv. 175–176	[bib-rss1491](#bib-rss1491)
RSS1491	3.7 De Foeniculi (On Fennel)	p. 145, vv. 149–151	[bib-rss1491](#bib-rss1491)
RSS1491	3.8 De Porro (On Leek — Fertility Verse)	p. 148, vv. 224–225	[bib-rss1491](#bib-rss1491)
RSS1491	3.9 De Quatuor Humoribus (On the Four Humors)	pp. 153–154, vv. 257–290	[bib-rss1491](#bib-rss1491)
RSS1491	3.11 De Absynthio — On Wormwood	p. 139, vv. 60–61	[bib-rss1491](#bib-rss1491)
RSS1491	3.12 De Cepis — On Onions	p. 146, vv. 189–194	[bib-rss1491](#bib-rss1491)
RSS1491	3.13 De Sinapi et Viola — On Mustard and Violet	pp. 146–147, vv. 195–198	[bib-rss1491](#bib-rss1491)
RSS1491	3.14 De Hyssopo — On Hyssop	p. 147, vv. 203–205	[bib-rss1491](#bib-rss1491)
RSS1491	3.15 De Cerifolio — On Chervil	p. 147, vv. 206–208	[bib-rss1491](#bib-rss1491)
RSS1491	3.16 De Enula Campana — On Elecampane	p. 147, vv. 209–211	[bib-rss1491](#bib-rss1491)
RSS1491	3.17 De Pulegio — On Pennyroyal	p. 147, vv. 212–213	[bib-rss1491](#bib-rss1491)
RSS1491	3.18 De Nasturtio — On Watercress	p. 147, vv. 214–216	[bib-rss1491](#bib-rss1491)
RSS1491	3.19 De Celedonia — On Celandine	p. 148, vv. 217–218	[bib-rss1491](#bib-rss1491)
RSS1491	3.20 De Salice — On Willow	p. 148, vv. 219–220	[bib-rss1491](#bib-rss1491)
RSS1491	3.21 De Croco — On Saffron	p. 148, vv. 222–223	[bib-rss1491](#bib-rss1491)
RSS1491	3.22 De Pipere — On Pepper	p. 148, vv. 226–228

[bib-rss1491](#bib-rss1491) |
RSS1491	3.23 De Oculis — What Harms the Eyes	p. 148, vv. 234–237	[bib-rss1491](#bib-rss1491)
RSS1491	3.24 Aqua Oculorum et De Dentibus — Eye Water and Dental Care	p. 153, vv. 238–242	[bib-rss1491](#bib-rss1491)
RSS1491	3.25 De Rheuma — Against Catarrh	p. 153, vv. 245–249	[bib-rss1491](#bib-rss1491)
RSS1491	3.26 De Fistula — Fistula Cure	p. 153, vv. 250–253	[bib-rss1491](#bib-rss1491)
RSS1491	3.27 Numerus Ossium, Dentium, Venarum — Anatomy Count	p. 153, vv. 254–256	[bib-rss1491](#bib-rss1491)

18.5 Appendix — Removed Editorial Synthesis (Former §3.4)

⚠ WARNING: The following is NOT a medieval text. It is an editorial synthesis composed to illustrate Saleritan cosmetic advice. It was removed from the main text (§3.4) in the April 2026 audit to prevent accidental citation alongside verified content. For authentic Regimen cosmetic-adjacent verses, see §3.12 (onion juice for hair, vv. 193–194).

Former section title: De Pulchritudine — On Beauty
Excerpt status: ✗ Editorial synthesis (fabricated Latin)

```
Si faciem vis tu servare decoram,
Ablue mane tuam cum rore et aqua fontana;
Rosae petalis infusa aqua faciem purgat,
Mel et farina hordei maculas detergent.
Ne sole madescas, vel vento asperior fias;
Somni moderati et laetitia formam servant.
```

Traduzion furlane:
> Se tu vuelis tignî la fàcie biele,
> Laviti la matine cu la rosade e l'aghe di fontane;
> L'aghe infusade cun petâi di rôse e nete la fàcie,
> Il mêl e la farine di vuardi a netìn lis macjis.
> No sta fâti bruçâ dal soreli, no sta fâti secjâ dal vint;
> Il sium moderât e la contentece a conservin la forme.

18.6 Appendix — Post-Medieval Ethnographic Witnesses

Scope note: The materials below are retained as **comparative lexical evidence only**. They fall **outside** the main chronological scope of this anthology because the witness is post-medieval (Ostermann, 1894), even where it records older oral tradition.

18.6.1 Folk Food and Diet Description

Siglum: OST1903

Witness: Valentino Ostermann, *La vita in Friuli: usi, costumi, credenze, pregiudizi e superstizioni popolari*, first published 1894; consulted in *lavitainfriuliu00ostegoog.pdf*
Folio/Page: printed p. 157 / PDF p. 182
Excerpt status: Verified as OCR-collated ethnographic witness
Editorial note: The witness is post-medieval and is included only as an appendix source for lexical comparison.

> **Colazion dal doman:** polente cul lat (the milk often skimmed, soured, or colostrum — *lat scremât o inacidit, o il colòstri, opûr il latiziel che al reste te zangule dopo gjavât il butîr*).
>
> **Gustà:** mignestre cun verdure e condide cun lart, butîr, gras di animâl o di oche e sovint cun salciciot di purcit, salât e pepât e condît di aj.
>
> **Cene:** ortaglis e legums cun asêt.

18.6.2 Carnic Folk Songs about Seasons

Siglum: OST1903
Witness: Same as §18.6.1
Folio/Page: printed p. 162 / PDF p. 187
Excerpt status: Verified as OCR-collated ethnographic witness
Editorial note: Embedded Friulian verses in an Italian ethnographic frame.

> Dio mandi prest San Jacun
> Ch' a l' è tant inomenât,
> Massimamentri das Chargnelis
> Ogni volte ch' al ven Istat.

> Son finidis lis sunadis,
> Son finîs i bai d' Istat;
> Son finidis lis marcjadis...

18.6.3 Agricultural Calendar Beliefs — Rogation Processions

Siglum: OST1903
Witness: Same as §18.6.1
Folio/Page: printed p. 172 / PDF p. 197
Excerpt status: Verified as OCR-collated ethnographic witness
Editorial note: Post-medieval record of Rogation terminology; retained for lexical comparison only.

> **Tor de vile** — attorno al paese (for the village)
> **Tor dai orts** — attorno agli orti (for the gardens)
> **Tor nostic** — attorno la campagna (for the harvest fields)

> *La prime riguarde lis ortajis e la vendeme, la seconde lis mêss, la tierce i fens.*

Glossari folk furlan (selected):

Originâl (Ostermann)	Furlan modern	Talian	Significât

polente	polente	polenta	plat di farine di blave
lat	lat	latte	lat
latiziel	latiziel	latticello	aghe dal butîr
zangule	zangule	zangola	imprest pal butîr
mignestre	mignestre	minestra	supe
lart	lart	lardo	gras di purcit
salciciot	salciciot	salsiccia	luganie
ortajis	ortajis	ortaglie	verdure dal ort
vendeme	vendeme	vendemmia	racuelte de uve
mêss	mês	messe	racuelte dai cereâi
fens	fens	fieno	erbe sec
Rogazions	rogazions	rogazioni	processions pai cjamps
vile	vile	villaggio	paîs
orts	orts	orti	orts

Commentary status: Ethnographic appendix
Commentary basis: OCR-collated OST1903 witness
Commentary note: These items are preserved here as post-medieval comparanda for Friulian rural vocabulary. No claim is made here that the recorded forms, practices, or social organization can be projected unchanged back into the medieval period without separate evidence.

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19. ACADEMIC NOTES & CRITICAL OBSERVATIONS

The following notes record corrections, caveats, and scholarly observations identified during the compilation of this document.

19.1 Macer Floridus — "De Rosmarino" and the Spuria

The original poem *De Viribus Herbarum* attributed to Odo of Meung catalogues **77 plants** and their medicinal properties. A further **20 additional items**, known as the **"Spuria"**, were added by later copyists and are not part of the original composition. **Rosemary** (*Rosmarinus officinalis*) may be among these Spuria additions rather than part of the original 77 herbs. The section on rosemary (§5, "De Rosmarino") should therefore be understood as potentially belonging to the expanded, not the core, tradition of the *Macer Floridus*.

Siglum: CHOUL1832
Witness: Ludwig Choulant, *Macer Floridus: De Viribus Herbarum* (Leipzig, 1832)
Folio/Page: Modern printed edition; exact page not specified here
Excerpt status: Verified as scholarly reference
Editorial note: Used here to distinguish the original 77 herbs from the later Spuria.

19.2 Ermes di Colloredo — §15 Revision History

IMPORTANT: In the April 2026 revision, §15.1–§15.3 were found to contain **fabricated poems** ("Tiere mê", "Lis Stagjons", "La Vilanele") falsely attributed to Colloredo but not present in any known edition of his works. These were identified by searching the 1785 Udine edition (*Poesie_in_lingua_Friulana_ora_per_la_pri.pdf*, Fratelli Murero, 269 pp.) and finding no trace of the claimed titles or any of their distinctive phrases. All three poems were in modern Friulian orthography, inconsistent with the XVII-century language.

They have been **replaced** with three authentic poems from the 1785 edition:

- **§15.1 La Seccagine** (The Drought, pp. 21–25): A canzone about drought along the Tagliamento.
- **§15.2 Il Paztor Blafut** (The Shepherd, pp. 117–121): A Christmas pastoral dialogue with food vocabulary.
- **§15.3 Nadalie Sole** (pp. 158–159): A servant's complaint about poor food.

All replacement texts preserve the **original 1785 printed spelling** (long ſ, no diacritics, period capitalization) and include glossaries and scholarly notes.

19.3 Piçule Bibie — Modern Friulian Orthography

Similarly, the *Piçule Bibie* passages in §16 are presented in modern Friulian standardized orthography, not in the XV–XVI century manuscript conventions. The original manuscripts would have shown substantial variation in spelling, including the use of abbreviated forms, variable vowel notation, and Venetian-influenced graphemes. The modernization is editorial, intended to make the texts legible to contemporary Friulian readers.

19.4 Regimen §3.3–§3.5 — Partially Fabricated or Unverified Verses

§3.10 — Missing Number: The numbering of §3 skips from §3.9 to §3.11. This is intentional: the §3.10 slot was occupied by a fabricated verse paragraph removed during the April 2026 audit. The remaining sections retain their original numbers to avoid breaking cross-references.

§3.3 "De Balneis cum Herbis": The verse paragraph beginning "Fomenta lavandulae, rosmarini et salviae..." that appeared in earlier versions of this compilation was **fabricated Latin** — not attested in any manuscript or critical edition of the *Regimen Sanitatis Salernitanum*. It has been removed. The famous *"Balnea, vina, Venus corrumpunt / restituunt"* couplet retained in §3.3 IS widely attested in the Regimen tradition but does NOT appear in the critical edition used here (b21969012.pdf). The **actual** "Balnea, vina, Venus" verse in this edition (v. 234) is a list of things harmful to the eyes — see §3.23.

§3.4 "De Pulchritudine": The Latin verses ("Si faciem vis tu servare decoram...") are an **editorial synthesis** composed to illustrate Saleritan cosmetic advice, not a direct transcription from any known Regimen manuscript.

Moved to Appendix §18.5 in the April 2026 audit to prevent accidental citation.

§3.5 "De Temporibus Anni": The verse "Ver generat humores..." is **not in the critical edition** used here. The verified seasonal verses from the PDF (vv. 55–58) have been added alongside it with a correction note.

Recommended critical edition: S. De Renzi, *Collectio Salernitana* (Naples, 1852–59), 5 vols.

19.5 Biblioteca Guarneriana — Foundation Date

This document records the founding of the Biblioteca Guarneriana in San Daniele del Friuli as **1466** (§1.2, Monastery Table). However, the library's origin is traditionally linked to the **testamentary bequest of Guarnerio d'Artegna** (d. 1466), who bequeathed 173 manuscripts to the community. Some sources date the effective foundation to **1445**, when the bequest was first arranged, while others use 1466 (the year of Guarnerio's death, when the manuscripts physically became public property). Both dates appear in scholarly literature; the discrepancy reflects the distinction between the arrangement of the bequest and its execution.

19.6 Trotula — Attribution and the Historical Trota

As noted in §9.4, the "Trotula" is a compendium of three separate texts, not the work of a single female author. The historical **Trota of Salerno** authored only the second text (*De curis mulierum*). The attribution of all three texts to a single "Trotula" is a medieval scribal conflation. Monica H. Green's critical edition (2001) definitively established this distinction.

19.7 Secreta Mulierum — Pseudo-Attribution to Albertus Magnus

The *De Secretis Mulierum* (§10) was **not** written by Albertus Magnus himself. Internal evidence (including references to Albertus in the third person) and stylistic analysis demonstrate that the text was composed by an anonymous author, likely a student within the Albertist tradition, in the late thirteenth or early fourteenth century. The attribution to Albertus Magnus enhanced the text's authority and contributed to its wide circulation.

19.8 Hildegard's Texts and the Friulian Connection

Hildegard of Bingen's *Physica* and *Causae et Curae* (§11) were composed in the Rhineland, not in northern Italy. Their inclusion in this compilation is justified by the **Benedictine network of manuscript exchange** linking Rhineland abbeys to northern Italian foundations (including those in Friuli). However, no specific manuscript copy of Hildegard's works has been identified as

having been held at Rosazzo, Moggio, or other Friulian monasteries. The connection is based on the broader patterns of Benedictine intellectual circulation rather than documented provenance.

19.9 Benandanti Trial Records — Language Note

The Inquisition records documenting the benandanti (§12) were recorded primarily in **Italian** (the language of ecclesiastical administration), not in Friulian, even though the benandanti themselves were Friulian speakers. The Friulian translations provided in §12 are modern editorial translations of the Italian trial transcripts into Friulian, not original Friulian-language documents.

19.10 PDF Sources Analysis — Books in `C:\Users\Pavel\Downloads\Books`

15 PDFs were scanned in the April 2026 revision. Of these:

PDF File	Content	Text Extractable?	Used in this Edition
Poesie_in_lingua_Friulana_ora_per_la_pri.pdf (269 pp.)	Colloredo poetry, 1785 Udine ed.	☑ Yes (historical ſ)	§15.1–§15.7: verified poetic, domestic, medical, and agricultural witnesses
bub_gb_hExUwWa8tNoC.pdf (267 pp.)	Hildegard, *Causae et Curae* (Kaiser 1903)	☑ Yes (clean Latin)	§11.5: source texts on conception, fetal sac
b21969012.pdf (254 pp.)	School of Salerno / *Regimen Sanitatis*	☑ Yes (intro + Latin)	§3.6–§3.9 and §3.11–§3.27: verified herb, regimen, ophthalmic, dental, rheuma, fistula, and anatomy verses
osl_antidotarium_WZ230N6397a1471.pdf (156 pp.)	*Antidotarium Nicolai*, Venice 1471 (Jenson)	☑ Partial (Gothic)	§8: incipit, Athanasia, Niridorum entries
Ruralia_commoda_1471.pdf (438 pp.)	Pietro de Crescenzi, *Ruralia Commoda* 1471	⚠ Garbled OCR	Not added (OCR quality insufficient)
Ruralia_commoda_1483.pdf (398 pp.)	*Ruralia Commoda* 1483 ed.	⚠ Garbled OCR	Not added
circainstans00plat (1).pdf (146 pp.)	*Circa Instans* (Platearius)	⚠ Garbled OCR	Not added (medieval MS scan, very poor OCR)
9413026.pdf (914 pp.)	Medical catalogue / *De Herbis*	⚠ Partial OCR	Not added (fragmented)
9410488.pdf (118 pp.)	Philosophical/astrological Latin	⚠ Partial OCR	Not added
lavitainfriuliu00ostegoog.pdf (747 pp.)	Ostermann, *La vita in Friuli*	✗ Image only (manual OCR pilot used)	§14.3 and Appendix §18.6: OCR-collated ethnographic witnesses
4108293.pdf (120 pp.)	Unknown content	✗ Image only	Not added
ljs265.pdf (357 pp.)	Manuscript (UPenn LJS 265?)	✗ Image only	Not added
La Enciclopedia de los medicamentos.pdf (185 pp.)	Spanish encyclopedia of medicines	✗ Image only	Not added
Messale aquileiese...Guarneriana MS 149.pdf (181 pp.)	Aquileian Missal, San Daniele	⚠ Minimal OCR	Not added (liturgical MS, garbled)
TROTULA_Medicina_para_las_mujeres_Traduc.pdf (1 p.)	Trotula (Spanish

translation, cover only) | ❌ Only 1 page | Not added |

Recommendation: The image-only PDFs — especially *La vita in Friuli* by Ostermann, *Circa Instans*, and *Messale aquileiese* — would yield significant additional Friulian and Latin content if processed with proper OCR software (e.g., Tesseract, ABBYY FineReader, or Transkribus for manuscript hands).

19.11 Colloredo Original 1785 Spelling in §15

All poems in §15.1–§15.4 now use the **original XVIII-century printed spelling** from the 1785 Udine edition (Fratelli Murero). Key features of this orthography:

Feature	1785 Form	Modern Equivalent
Long s	ſ (ſervizial)	s (servizial)
No diacritics	cuur, biel	cûr, bîl
-zz- spellings	bellezze	belece
Period capitalization	Dottor, Mond	dotôr, mont
Older morphology	ſon, gno	son, gno

This spelling represents the actual **XVII-century Friulian** as filtered through XVIII-century printing norms and is closer to the spoken language of Colloredo's era.

19.12 Comprehensive Verification Status (April 2026 Audit)

The following table records the verification status of every major section, based on direct comparison against the PDF sources in the user's collection.

Section	Content	Status	Notes
§2.1 Pater Noster	Two versions of the Lord's Prayer	⚠ **Modern orthography**	Substance genuine; spelling modernized. Warning added.
§2.2 Codice di San Daniele	Devotional text ~1270	⚠ **Semi-normalized**	Archaic features present but may be editorially smoothed. Warning added.
§2.3 Confessionale Furlan	Confession formulae	⚠ **Modern reconstruction**	Type of content is historically attested; specific wording is modern. Warning added.
§3.1 Prologus	"Anglorum regi..."	☑ **Verified**	Famous, well-attested; found in PDF p. 56.
§3.2 De Herbis	Salvia, Ruta, Urtica	☑ **Verified**	Salvia/Ruta: PDF p. 146. De Urtica: corrected to real vv. 199–202 from p. 147.
§3.3 De Balneis	"Balnea vina Venus" couplet	⚠ **Tradition-attested**	"Corrumpunt/restituunt" couplet exists in MS traditions but NOT in this edition. "De Balneis cum Herbis" paragraph was **fabricated** and has been removed.
§3.4 De Pulchritudine	Beauty verses	❌ **Editorial synthesis**	Not in any critical edition. **Moved to Appendix §18.5.**
§3.5 De Temporibus	Seasonal verses	⚠ **Corrected**	Original "Ver

generat" not in PDF; verified vv. 55–58 added. |
§3.6–§3.9	Menta, Fennel, Leek, Humors	☑ **Verified**	All from PDF pp. 145–154.
§3.11–§3.27	17 new herb/medical sections	☑ **Verified**	All verses newly extracted from PDF pp. 139–153 in April 2026.
§3.28	Correspondence note	☑	Updated to reflect new sections.
§4 Tacuinum Sanitatis	Health table entries	⚠ **Format correct**	Follows authentic Tacuinum structure; specific Latin likely paraphrased. No PDF verification possible.
§5 Macer Floridus	Herb verses	⚠ **Plausible**	Some verses genuine (Artemisia); others may be paraphrased. See §19.1 on Rosemary/Spuria.
§6 Ruralia Commoda	Agricultural entries	⚠ **Plausible**	Follows Crescenzi's format; OCR too garbled to verify text.
§7 Herbarium Apuleii	Herb entries	⚠ **Plausible**	No PDF for verification. Format authentic.
§8 Antidotarium 1471	Recipes	☑/⚠ **Mixed**	Incipit, Athanasia, Niridorum verified from PDF. Other entries follow format but not individually confirmed.
§9 Trotula	Women's medicine	⚠ **Plausible**	PDF is 1-page cover only; content follows Trotula tradition.
§10 Secreta Mulierum	Pseudo-Albertus Magnus	⚠ **Plausible**	No PDF. Content follows known tradition.
§11.2–11.4	Hildegard Physica selections	⚠ **Plausible**	Consistent with Hildegard's style; not individually verified.
§11.3.5–11.3.7	Viriditas, headache, toothache	☑ **Verified**	Newly extracted from Kaiser 1903 PDF in April 2026.
§11.5	Kaiser 1903 source texts	☑ **Verified**	From PDF *bub_gb_hExUwWa8tNoC.pdf*.
§12 Benandanti	Inquisition testimonies	⚠ **From scholarship**	Based on Ginzburg (1966); originals in Italian, translated to Friulian (see §19.9).
§13 Folk medicine	Herbal recipes	⚠ **Ethnographic**	Based on Friulian folk tradition; specific Latin citations unverified.
§14 Lunari Furlan	Lunar calendar	⚠ **Ethnographic**	Traditional Friulian lore; no manuscript source given.
§15.1–§15.3	Colloredo poems	☑ **Verified**	Replaced with authentic poems from 1785 PDF (La Seccagine, Il Pastor Blafut, Nadalie Sole).
§15.4	Colloredo medical sonnets	☑ **Verified**	From PDF *Poesie_in_lingua_Friulana...*.
§15.5	Risposta del Dottor Seccante	☑ **Verified text / restricted glossary**	COL1785 pp. 208–213. Unresolved local terms omitted from glossary.
§15.6	Lis Fatighis de Masare	☑ **Verified text / restricted glossary**	COL1785 pp. 155–168. Unresolved food terms omitted from glossary.
§15.7	Further Response Poems	☑ **Verified text / restricted glossary**	COL1785 pp. 204–207. Unresolved trade terms omitted from glossary.
§18.6	Ostermann ethnographic appendix	☑ **OCR-collated appendix witness**	OST1903 pp. 157–172. Moved out of main anthology chronology.
§16 Piçule Bibie	Biblical passages	⚠ **Modern orthography**	Bible content genuine; Friulian is modern standard. Warning added.

Legend: ☑ Verified from PDF / ⚠ Partially verified or modernized / ✗ Fabricated or editorial synthesis (flagged in text)

19.13 OCR Pilot on Image-Heavy PDFs (April 2026)

An OCR pilot was run in April 2026 on four of the most image-heavy volumes in the user's corpus using **RapidOCR** over page renderings from PyMuPDF:

Siglum	PDF	Result
RCC1471	*Ruralia_commoda_1471.pdf*	OCR recovered content only in very noisy incunable form; sufficient for thematic confirmation, not for safe diplomatic quotation without manual collation.
RCC1483	*Ruralia_commoda_1483.pdf*	Similar result: legible in places, but still too unstable for direct scholarly quotation.
CI	*circainstans00plat (1).pdf*	OCR recovered scattered lexical content, but page-level transcription remained too unstable for scholarly quotation in this revision.
OST1903	*lavitainfriuliu00ostegoog.pdf*	OCR good enough to recover quotable ethnographic prose; witnesses added at §14.3 and Appendix §18.6.

This means that OCR can already improve the anthology where the source typography is modern or semi-modern, but medieval incunables in Gothic or heavily degraded roman type still require either manual transcription or a second-pass workflow (deskewing, binarization, model finetuning, or page-by-page collation).

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     Compilât par studis linguistics, storics e etnobotanics.
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